

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

APRIL, 1876.

LETTER FROM BISHOP SPALDING.

REV. AND DEAR SIR : For the past two months I have been constantly engaged in visiting the more easily accessible parts of my Jurisdiction. Your readers are all interested in our work ; I desire, therefore, to submit to them some facts and observations concerning its progress.

There are evident signs of life almost everywhere, and especially in the southern portion of the Territory of Colorado. Trains on the Atchison, Topeka and Santa Fé Railroad will be running into Pueblo in March next. The Denver and Rio Grande Railroad is extending rapidly to Cucherras, sixty miles south of Pueblo, and the means are in hand to build to Trinidad, or to cross the mountains into the Rio Grande Valley, in nearer proximity to Del Norte and the San Juan mining district. The southern branch of the Kansas Pacific, must push on beyond its present terminus, West Las Animas, to Trinidad, or some point further west or south.

These railroad enterprises will give a new impetus to the development of southern and south-western Colorado, a country as large as Pennsylvania, embracing extensive agricultural and pastoral lands and vast mining regions of untold wealth. Pueblo, Cañon City and Trinidad, are each ambitious of metropolitan distinction. Walsingberg and Cucherras are rising into prominence. Del Norte and Sagauche, in the San Luis Valley, are eager rivals as prospective centres of trade. Lake City, Silverton, Howardsville, Bullion, and other mining towns, springing up as if by magic, are attracting large populations.

We are called upon now, by every consideration, to strengthen and extend our occupation of this vast and magnificent region. Would that we had the men and the means !

St. Peter's Church, Pueblo, built of *adobe*, has recently had its exterior walls plastered and marked off, in courses, in imitation of stone. The tower has been built to greater height, so that the fine-toned bell can now be heard all over the city.

The crowded congregations (all the standing room being occupied by scores of men) attested the renewed interest in the Services. As the first fruits of the present Missionary's labors, I confirmed three persons:

At Rosita, I was delighted to find a church nearly completed, seating about one hundred and fifty persons, with not over *three hundred dollars* of debt. The population is about thirteen hundred. Nearly all are very poor, but the enthusiasm and self-denial of the Missionary called out contributions from all sorts of people, in lumber, work and small sums of money according to their scanty means. Help from without is much needed and richly deserved, to enable them to shingle the roof and to paint and furnish the church. In this church, St. Matthew's, I confirmed a class of six, among them a Methodist minister and his wife. He is said to be a man of ability. He desires to take Orders in the Church, and would probably make a useful assistant to the Rev. Mr. Hoge, enabling him to give constant Services in Rosita, and also to hold the extensive field he has been successfully cultivating as an itinerant, and at the same time to take advantage of new opportunities for the Church, which are likely soon to arise.

Rich silver mines have been discovered on the west side of Wet Mountain Valley, in the Saugre de Christo Range, and already large smelting works are talked of at Ula, where we have a Mission. At Cañon City and at Colorado Springs the work is going on successfully.

Trinity Memorial Church, Denver, is growing into a very active parish. Sister Eliza and her fellow workers here are doing a grand work at the County Hospital, where a layman holds Services every Sunday afternoon. It is beginning to be seen what a power there is in lay help, under the direction of the Minister, and in co-operation with him. The Bishop, for the present, uses Trinity as his church and *quasi* cathedral, finding it necessary to have a base and centre of work and of influence. Five have, recently, been confirmed in this parish.

There is so much to be done in Denver, outside of the limits which can be worked by St. John's, that the need is already felt of another assistant. Could I find a Deacon, with the requisite qualifications, I could assure him a comfortable living by making him a member of my own family.

Calvary Church, Golden, is in charge of the Rev. T. L. Bellam, principal of Jarvis Hall, and head of the Associate Mission. The new west window is now in its place, the wooden steps have been replaced by stone, and the grounds about the church have been improved and beautified. Four were confirmed the Second Sunday after the Epiphany. The congregations have largely increased. The Sunday-school has now an average attendance of seventy-five.

At Morrison and Bear Creek the work is encouraging. At the latter place, though there are but two or three Church families within four or five miles, Prof. Lakes has a good congregation and an interesting Sunday-school. The building of a new church at Morrison has been postponed until spring.

At the beautiful village of Idaho Springs, in Calvary Church, two were confirmed on the Epiphany. A rectory by the side of the church is in contemplation. The gentleman in New York, who some years since built the church, will contribute liberally towards the building. The Missionary here is holding semi-monthly Services in Emmanuel Church, Empire, the first church built and consecrated by the late Bishop Randall, which, on account of but few people being in the place, had been vacant for several years.

The grandest success of late has been attained at Central City. The entire debt of nearly *thirty-seven hundred dollars*, incurred some two years since, in building a fine stone church in place of a frame chapel destroyed by fire, has been paid. It is worthy of remark that the money was raised by honest *giving* without resort to the objectionable methods which have paralyzed the life and destroyed the liberality of some congregations. Encouraged to give more by this grand result, a fund for furnishing the church has been commenced, and the Easter offerings will help to complete it. This parish takes the lead in the amount it gives for the support of Home Missions. A half a cent a day from each communicant comes in promptly every quarter, making a larger aggregate contribution than that of any other parish.

One was confirmed at Greeley on Holy Innocents' Day.

The new church, nearly finished, is much finer than I had expected to see. It is built of brick, and will have cost, when completed, over *three thousand dollars*. The money has been raised mostly in Greeley. For the seating and furnishing, some help would be well bestowed. Greeley is the most flourishing agricultural town in Colorado. It has suffered severely, in common with all such towns, from locusts; but in spite of this affliction, the people are hopeful. One fruitful year would go far towards repairing their losses.

Cheyenne has grown much during the last year, largely in consequence of gold discoveries in the Black Hills. In this, as in many others of the pioneer parishes, where we were first in the field, the Church has lost prestige and influence through frequent clerical changes, and many and long vacancies. This parish is not an easy one. Success can only crown our efforts, when a Clergyman of marked ability, like the present Rector, working on patiently through successive years, can show the permanency of the pastoral relation, and thus inspire confidence, and call forth hearty and general co-operation.

St. Matthew's, Laramie, has better elements, and gives better encouragement. The rolling mills and iron works are the leading interests. Mines also have been discovered in the neighborhood, which are believed to be sources of great wealth. The Missionary is winning his way to the hearts of his people. He presented two for Confirmation, and is making valuable accessions to the congregation.

In some respects the work of the Church in Colorado and Wyoming must be carried on under great discouragements. I do not refer now to the burdens inherited from the past, of wise undertakings prematurely begun, of foundations laid which were too large for the times, of works which, once begun, cannot be discontinued without disaster and loss, and which, for times like these, not anticipated, are too expensive in their prosecution. The discouragements I refer to are as follows :

First. Since the recent efforts for Statehood, representations have been made of the wealth and population of Colorado, which are misleading, and produce false impressions. This country is no doubt prospectively very rich. It has immense *sources* of wealth, but they are undeveloped. The capital which is to develop them is mostly owned in Eastern cities and abroad. The fortunes made are carried out of the Territory, to enrich other sections. Our population is comparatively sparse and poor. Church people are found everywhere, but they are engrossed in worldly enterprises and in the struggle for life. The Church must be brought to them before their interest can be enlisted, and their co-operation secured. It is vain to expect churches, rectories and schools to be built, and Ministers to be supported, without liberal aid in the beginning.

Second. The migratory character of much of our population is a great obstacle in the way. The worst elements in a place are often the most permanent. In some parishes the list of communicants is almost entirely changed in three or four years. There is a large class everywhere who come to make money and not to make a home. They expect to return to the East as soon as they have succeeded. Their return is generally postponed from time to time, and at last indefinitely. Still it is constantly talked of, and is a ready excuse for not giving and working as recognized, active members of congregations.

Third. There is a vast amount of unbelief. Infidelity, theoretical and practical, in all its forms is rampant. It finds its way into legislative bodies. One branch of the Territorial Legislature recently decided by vote not to employ a chaplain. The most radical petitions come before the Constitutional Convention, showing a most violent hostility to Christianity. Infidelity is enforced by all sorts of *isms* and the most extreme developments of worldliness. Our Church is better adapted than any other to meet this condition of things. But her works must be her credentials.

But however great the difficulties, the encouragements are much greater. As a matter of fact we are now succeeding. The Church schools are in far better condition than ever before. Apart from necessary repairs, insurance, and the board of two daughters of Clergymen, Wolfe Hall will be able to defray, from its patronage, its running expenses for the current year. Jarvis Hall is also beginning to reap the fruits of its improved reputation ; and though it still requires fostering care and

aid for postulants and candidates for Orders, as well as for insurance, taxes and repairs, it is coming much nearer to self-support than heretofore.

The older parishes at Central, Georgetown, Laramie, Greeley, are manifesting more than twofold the strength of three years ago. Parishes less than three years old—Grace Church, Colorado Springs, with its beautiful stone church costing *ten thousand dollars*, although burdened with a debt of over *two thousand dollars*; Trinity Memorial, Denver, with its *five thousand dollars'* worth of Church property; St. Matthew's, Rosita, with its new church so nearly finished as to be occupied, and costing *one thousand five hundred dollars*—are contributing from half to three-fourths of their Ministers' support, and give good promise of greatly increased strength. New Missions, such as St. Luke's, Fort Collins, The Redeemer at Corona, Grace at Boulder, with Sunshine, Gold Hill, etc., are supplied with Services, and are in the way of steady and healthful growth. And the vast and rich mining regions, newly discovered, are building up towns such as Rosita, of which Del Norte, Lake City, Silverton, are examples, which must be occupied as soon as the means and the men can be secured.

Our Church has a field here which is most encouraging, because it is a country which will abound in villages, towns and cities. Even in the agricultural districts people must combine in villages because of the necessity of irrigation; and these will become centres for the families of those engaged in the profitable pursuits of pasturage. Our mining towns will be for the most part permanent. The precious metals are in lodes or veins. The ores are generally the richer the deeper they are explored. The quartz must be reduced by scientific process, requiring skilled labor and large capital. Such communities are very different from those formed by gulch or placer mining, which are seldom or never permanent. The area of mining territory has been increased more than twofold during the last two years. It is probable that only the surface of the vast wealth stored in our mountain ranges has been touched. Mining will be the leading industry for this district for generations.

Let it not be said that enough has been done for Missions in this field by Churchmen at the East. But the smallest beginning of Church work has been undertaken as yet, compared to what is to be done in the future. We are intrenched now in a few of the leading centres. We have scarcely the means to hold and strengthen them. We cannot advance, we cannot push out our outposts into the midst of the vast countries to be possessed, till we are reinforced. But "the army that remains in its intrenchments is beaten." Let the Church then help us as our needs require, and we will endeavor to do our duty.

LETTER FROM BISHOP GARRETT.

REV. AND DEAR SIR : Having returned safely from my wanderings in the East, and settled down to real work, a brief sketch of what my hand has found to do may not be without interest.

I crossed Red River, coming south, on the 14th of December. But six miles within the borders of my Jurisdiction is the town of Denison. Arrived there, I found a goodly congregation, with the Rev. F. W. Adams at their head, ready, not only to receive me with a hearty good-will, but to seize upon me to lay the corner-stone of their church. Most gladly I promised to come on the following Saturday and stay over the Sunday. I arrived at the appointed time and found all things ready. The day was beautiful and the whole ceremony full of interest. Mr. Adams having assisted in the responsive part of the Service, and also having read the list of articles deposited in the cavity, I said,

“In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

“I lay the corner-stone of an edifice to be erected by the name of St. Luke’s Church, to be devoted to the Service of Almighty God, according to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America.

“Other foundation can no man lay than that which is laid, even JESUS CHRIST ; Who is God over all, blessed for evermore, in Whom we have redemption through His Blood, even the forgiveness of sins. Amen.”

A spirited address was then made to the people by Mr. Adams, and I followed in such words as I could command. A concluding Collect and the Blessing of Peace brought this very touching and significant ceremony to a close.

This I believe is the first corner-stone ever laid in Northern Texas with any religious ceremony. I rejoice that a new era seems thus to be inaugurated and that the Church has taken the initiative.

The building thus begun is to be twenty-five by fifty feet, of wood upon a substantial stone foundation. The contract for its erection is *sixteen hundred dollars*, of which kind friends in the East have enabled me to promise *five hundred dollars*, to be the last payment previous to Consecration. The Church of the Transfiguration, New York, gave me a collection amounting to *one hundred dollars*, for that object, which is here gratefully acknowledged.

The Church people at Denison are doing nobly their full share. They have already built a neat cottage rectory in which I found Mr. Adams and his family most comfortably housed. I hope the church will be ready for Consecration some time in February. It is only the nave of a larger plan, the transepts and chancel to follow when needed.

This happy work completed I returned home. I have already informed

you of the action of the good people here in furnishing my study with a carpet and my windows with shades. Two new chairs also afford comfort to visitors, while my old lounge has become so bright in its new covering that I almost fear to use it ! It was so kind of them during my absence to think of this pleasant surprise.

Sunday the 21st found me in St. Matthew's, Dallas. Every inch of space was occupied—pews, aisles and all. I was so much impressed with the absolute necessity of a new church, that I made a short speech to the congregation, and told them that I was resolved to have a building suitable for the Service of the sanctuary, and large enough to seat those who desired to come.

Accordingly, I set out next morning with a subscription-book. We have already obtained *three thousand two hundred dollars* in pledges, and the good work still goes on. To-day we purchased a very choice site, one hundred by two hundred and eight feet, for *fifteen hundred dollars*, and shall proceed to build upon it without delay. Our present property will sell for about *seven thousand five hundred dollars*. So you see we can make a pretty good beginning. We cannot build anything suitable for less than *fifteen thousand dollars*. I am resolved to keep out of debt. I hope and earnestly pray that those who are able will remember this effort, and help me to do some real good to the hurrying, busy and heterogeneous population entrusted to my care. One does not mind borrowing all the chairs from the neighboring billiard saloons for an occasional Service ; but when it has to be done every Sunday, it ceases to be agreeable.

The Rev. J. J. Vaulx has entered heartily upon his work at Corsicana. The good people there have given him a warm welcome. The pretty little church still needs a good many things to complete it. The people have done nobly and deserve some generous help. I have been able to do something for them through kind friends in New York and Philadelphia. One gave me some neat church furniture. In a country where the Church is comparatively unknown, and where reverence is therefore a very scarce article in the House of God, it becomes specially important to present, in every church we build, a neat chancel, however simple, that the people may from the first be educated in that reverence they so much lack. The gift, therefore, above referred to, is here of double value. Another has enabled me to order a simple but suitable window for the east end, as a memorial to a deceased brother. Still much remains to be done. But, as it can be occupied, we will worship and pray, and work and wait, and finish it when we can.

Work has been begun on the railroad from Dallas to Fort Worth. This has given life to things at that place. The Church must not be the only thing there without life. Your Committee have not been able to afford me any appropriation for Fort Worth. I know, they could not

help refusing. But still I simply *must* put a man in that field. Accordingly, a young Presbyterian, full of zeal and earnestness, having offered himself for the post, I am going to take him out there to-morrow, and just *try whether the Church in the United States will let him starve*. I don't believe she will. Everything has to be begun there. The people are willing and generous. I know they will do their part. But they have to procure the site and build the church, as well as to sustain the Missionary. I have already obtained a promise of *five hundred dollars* towards founding a parish there. It must be done.

I cannot close this letter without expressing my sincere and grateful thanks to the Church upon the Atlantic Coast. The generous hospitality, earnest coöperation, hearty sympathy, and, in many instances, large liberality of the noble Churchmen and women I everywhere met, from Baltimore to Rochester, during my recent visit, have cheered my courage and strengthened my hands for the work assigned me on the frontier. Already have my Clergy felt the impulse of a new life as the first ripples of a flowing tide, indicative of a generous interest in them and their work, have reached them. Christmas and New Year have been to many of them a reality, blessed with some of the sweet tokens of recognition so dear to them in other days and more settled communities. Already has the courage of my people received a valuable stimulus from the assistance, small though it be, which I have been enabled to render them. The liberality of our Churchmen here has been called out by the generous offering of Trinity Chapel, New York, which is to aid in building a *mother church* for Northern Texas.

Praying that the richest blessings of the New Year may be granted to you and all engaged in the noble work of human improvement,

I am, faithfully yours.

P. S.—The Long Island ladies' ponies, purchased yesterday, begin their travels to-morrow. They are strong, active, gentle and reliable, as the gift of such parties should be, and as the work demands. The harness, presented by Mr. H. G. Headrich & Sons of Philadelphia, is the strongest ever seen in this region.

LETTER FROM BISHOP ELLIOTT.

REV. AND DEAR SIR: In the February number of THE SPIRIT OF MISSIONS, speaking of the Missionary work, you use these words, "That interesting and instructive facts and incidents are not likely to fail." This I heartily believe, and will endeavor to collate as briefly as possible some incidents of my January and February visitation. That they will be "interesting or instructive" I shall not undertake to say, but the Church will be patient with me when I say that they are the best I have.

OF CERTAIN FACTS.

I began at Hallettsville near the Colorado, and worked westward towards the Rio Grande. Now in order to give you at a glance some of the needs of the field, I will say that there is only one rectory in Western Texas—that is a very good one at Corpus Christi. But my intention is not querulously but truly to show our condition, by simply stating the kind of houses in which I officiated during this visitation. (The numbers in brackets show number of Services at each point.)

Hallettsville—Ground floor of Masonic Lodge (2).

Gonzales—Presbyterian Church (2).

Clinton—Union Church (1).

Cuero—Our own Chapel (1).

Victoria—Our own Chapel (1).

Indianola—Union Church (2).

Lavaca—Union Church (1).

Chocolate—Our own Chapel (1).

Goliad—Methodist Institute (2).

Rockport—Methodist Church (2).

Corpus Christi—Market Hall (2).

Those called *Union* churches belong to some one of the denominations, but having been erected by general subscription, are used by all parties.

It will be seen that of seventeen Services *three* only were held in our own places of worship; and, my dear friend, if you only knew the difficulty of getting into the Episcopal harness in the various places—how curtains have to be hunted up, and closets emptied, and neighbors near the place of worship besought to lend the Bishop a room to put on his robes, and then, ensconced behind the curtain, hung up most probably in the vestibule (called by the heathen “side shows”) to hear a disagreeable boy say he is “waitin’ to see that ere feller come out”!

However, I know I have fifty-five sympathizers, and they are all the other Bishops. My own opinion is, that it should be announced that in such Missionary tours the Bishop should only be expected to officiate in a cassock, but the trouble is, that the people we have scattered here and there expect him always to be in full regalia—it is seldom, they say, they have him, and they want to see him in the appropriate vestments.

My dear Doctor, we need money so much for chapels and rectories. We do not aspire to anything grand—one thousand dollars will build a rectory, and from one thousand five hundred dollars to three thousand dollars a neat church according to size—and I wish to put rectories alongside of the churches, for it is intrenching. If the poor Missionary is obliged to rent, he is sorely pressed whenever, as is too often the case, the people are behindhand with his slender stipend; if he has a roof over his head, he is not ashamed to go about his parish lest he should meet a dunning landlord. Let us intrench as we go. Help us, dear friends, to intrench as we go.

OF INDIANOLA.

"Smitten of God and afflicted" might well be written of Indianola. The houses that remain are awry, piazzas swept away, underpinnings twisted—beneath some, great holes are dug, and they have sunk down into them, and the sea-water washes into the lower floors; and others lean ominously, and are not square with the street. Three bayous have cut straight through the main street, and fishing-boats are moored where dwellings stood. It is furrowed and wrinkled, decrepit before it was grown. Of our communicants six were drowned, fourteen have gone away, we have only a handful left; I added two by Confirmation, and appointed a lay-reader.

Hearing that the altar, lectern and prayer-desk had come ashore at La Salle, an island below Indianola, I organized, by the assistance of Mr. James McCoppin (lay-reader), an expedition to bring them back, should the report prove true. We crossed Powder Horn Bayou in a skiff, and were met on the other side by a four-horse wagon. The party consisted of Rev. Mr. Carrington, Deacon, Mr. Jas. McCoppin, lay-reader, and myself. After a short ride we came to where they were reported, and there they stood. The lectern had been placed upon the bank by those who found it, but the altar lay as it had been cast up by the sea. It was our privilege to bring them back in triumph. Being well made of walnut they were not much damaged, and I have had them boxed up and stored until such time as we have a sanctuary where they may be restored to their proper places.

I would mention in this connection that, during this visitation, at the various points, I administered the Holy Communion eight times, baptized four adults and twenty-four children, confirmed seventeen persons, and preached seventeen times.

At the points visited we had only one Clergyman in charge. The Rev. Mr. Ayres was at Corpus Christi, but he has been transferred to the Luling, Lockhart and Gonzales Missions, and the Rev. E. A. Wagner of Marshall, Texas, called to succeed him. Mr. Carrington has left Victoria and gone to Oakville and Beeville.

It is very much to be hoped that some of our Clergy expect to give themselves to the Missionary work. It is not a bed of roses; the wanderers from hamlet to hamlet and from house to house have much that will try their powers of patient continuance; but as it is for CHRIST's sake, perhaps they will come.

OF LULING.

I call special attention to this point for three reasons: (1) It is on a railroad; (2) it is without any church of any sort; (3) it is equidistant from two other points which must be worked. Luling is therefore a little centre from which to labor. At this point the Rev. Mr. Ayres is to be

established, in order that he may cultivate in connection with it Gonzales upon the one hand and Lockhart on the other. We have nothing except a lot which is promised. We need a chapel and rectory, and I ask for help to build them. The appeal is addressed to all who shall read these words. Help us to found this Mission.

OF BELLS.

I believe that a bell is a great Missionary—yet there are bells and there are bells. A Missionary bell, one that is to toll out its part of the Divine mandate, “to preach the Gospel to every creature,” must not remind you of a steamboat, or locomotive, or dinner—but must come with quite other associations. It must tell of the quiet of God’s Day; it must recall a mother’s instruction; it must remind of the good men and women once gathered in the sanctuary and “who having finished their course in faith, do now rest from their labors”; it must remind of what is high, and noble, and pure. For such a bell there is a mission, and we need just now very much two of these Missionaries—that shall not be tinkling cymbals, but whose sonorous vibrations shall penetrate into every bar-room, that shall disturb the Sabbath-breaker as he poises his cue, and annoy the gambler as he sorts his cards—that shall make the ungodly elements of society ask “Will nobody stop that bell?” No! there is a moral power behind it, that of an externally Christian society; there is a spiritual power behind it, that of the eternal necessity laid upon the faithful in CHRIST JESUS of making known the glad tidings of God made Flesh. A bell that will preach though men blaspheme, whose hollow voice will warn till they are sick of the sound, that will speak out to the town always of “righteousness, temperance and judgment to come”—this is a Missionary bell, and as you have kindly told us to speak of our wants to our brethren, I say we need *two*.

 LETTER FROM DR. COLE.

[NASHOTAH: ITS PAST, PRESENT AND FUTURE.]

To place the history of this enterprise of faith the more clearly before the reader, it is necessary to refer to the extent of population westward in the years 1841–42. Even then, the tide of emigration had been for several years flowing towards the Northwest. At one time, the frontier line was between Albany and Buffalo. It soon reached Lake Erie, and passed along its southern shore. It moved rapidly across the lower peninsula of Michigan. In 1841–42 this frontier line was leaving the western shore of Lake Michigan. Where now stand the cities of Milwaukee, Racine, Kenosha, Waukegan and Chicago, but few roofs could be seen, and the region west of them was just beginning to show some signs of civilized labor.

In the autumn of 1841, three young men from the General Theological Seminary, in New York City, sought the frontier for Missionary work. They desired to place themselves upon the *very* frontier, as Missionaries of our Church, and find their first field of labor where the last emigrant had chosen his new home. In September of 1841, they came to Waukesha, then called Prairieville, and commenced their Missionary labors ; going to the west as far as population for a time required ; to the north and to the south as far as their strength permitted ; to the east as far as Lake Michigan. In the autumn of 1842, they removed from Waukesha, and made this place, Nashotah, their permanent centre of operations, going from it in all directions, sowing the good seed, the Word of God. The last Great Day only will make known the good done to the souls of men. These Missionaries were here upon the frontier, almost in the wilderness, welcoming the emigrant, teaching his children the Catechism, encouraging him amid his trials, sympathizing with him in his misfortunes, consoling him when sickness and death came near. The history of the Church in no age can present us labors more self-denying, more full of real and true Christian heroism, more happy in results, more productive of blessed consequences, than the toils of these Missionaries from 1841 to 1850.

They employed two instruments for the extension of CHRIST'S Kingdom. One was the administration of CHRIST'S Sacraments and the preaching of the pure Word of God. The other was the training and educating of pious young men for the Ministry.

The LORD alone can measure the blessings disseminated by their preaching, baptizing, and breaking of bread. It merely indicates the reality and the greatness of these blessings, to state, that the parish of St. John's in the Wilderness, Elkhorn, was organized in October, 1841, while the Missionaries were at Waukesha ; the parish of St. Alban's, Sussex, Lisbon, was organized October 2, 1842 ; that of St. Matthias', Waukesha, February 24, 1844 ; the Scandinavian parish, Pine Lake, March 3, 1844 ; St. Olof's, Ashippun, December 8, 1844 ; St. Sylvanus', Nashotah Lakes, February 24, 1846 ; Zion Church, Oconomowoc, August, 1846 ; St. George's Church, North Prairie, November 22, 1846. Of these eight parishes, five remain—fountains, well-springs of grace and blessing to the communities wherein they are sustained. The changes of population, inevitable in a new country, have terminated the existence of only three. St. Olof's, Ashippun, the Scandinavian parish, Pine Lake, and St. George's, North Prairie, are no longer known in the councils of the Church, while their territory is in great measure occupied by other and stronger parishes. Indeed, the whole region around abounds with illustrations of the words of the LORD by His prophet : " As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the

sower, and bread to the eater : so shall My Word be that goeth forth out of My mouth : it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper."

The second instrument, the preparing young men for the Ministry, was in the mind of these Missionaries from the very first. If it had not been, their very position would have forced it upon them. The frontier was passing on beyond the Mississippi. A great territory, abounding with places like Elkhorn, Waukesha, Lisbon and Oconomowoc, called for Missionaries. The increasing population of these villages claimed resident Pastors. What more natural, than to invite proper young men to Nashotah, to be trained for Ordination? As early as May 28, 1845, one was ordained, and by 1850 twelve were sent forth to their great work.

The hardships and labors of the years from 1842 to 1850 were blessed of God, and justly claim the highest praise of men. The teachers and the taught were a garrison of faithful soldiers, far a-field in the enemy's country, holding the land for their ascended LORD, against the world, the flesh and the devil. Can we not even now see them, on Saturday, and Sunday morning, going forth to their various appointments, to catechise, to read Service, to preach, to administer the Holy Communion? Can we not picture the return, as the sun goes down on the LORD's Day, and during Monday? Can we not hear their morning and evening prayers, their psalms and hymns and spiritual songs, mingled with study and recitation during the week?

We have traced the work from 1841 to 1850. It is time to tell the reader who these brave men were. They are now known in the Church as the Rev. Drs. HOBART, BRECK and ADAMS. The Rev. Dr. HOBART returned to the East early in this period; the Rev. Dr. BRECK went on to Minnesota in 1850; the Rev. Dr. ADAMS is still connected with Nashotah.

How were these Missionaries and their students sustained during these years? They obeyed literally the direction of the Psalmist, "Put thou thy trust in the LORD, and be doing good; dwell in the land, and verily thou shalt be fed." When, towards the close of the day in the autumn of 1842, the first occupants of the Mission knelt upon the spot covered probably by our Chapel, and asked the LORD to bless their endeavors, they had nothing in hand for the morrow. It was a venture of faith. They had come to do good—they dwelt in the land. The LORD, in Whom they trusted, opened the hearts and hands of His people. He, Who fed Elijah by the brook Cherith, Who gave manna to Israel in the wilderness, brought help to His servants in the daily mail.

What a blessed awakening was made in the Church by this example of simple faith! Up to this time there had been more or less recognition of the *duty* of extending the Kingdom of CHRIST over the earth. Eloquent and pious resolutions were offered, discussed and passed with edifying

unanimity, yet little was done. Many could sit in Heavenly places and vote the Gospel to all nations ; very few obeyed the command, "Go, preach."

The "High and dry" believed themselves safe in the Holy Catholic Church, and had no doubt about Bishops, Priests and Deacons. The "Low and slow" had no doubt that Calvin and Luther, Knox and Wesley and Roger Williams, were as sure guides to eternal life as the Apostles of the LORD JESUS. All this was wonderfully disturbed by the *Te Deum* of the faithful in Nashotah. The prayer offered under the trees was graciously answered. The Church owes much of her present activity, her progress, advance and life, to the leaven of HOBART, BRECK and ADAMS.

In 1850 the Rev. Dr. BRECK went on to Minnesota. He left large foundations for another to build upon. He designed to have three great Institutions side by side, upon the lands of Nashotah. He had procured from the Territorial Legislature of 1847 a most liberal act of incorporation for Nashotah House, an Institution of piety and learning. Under its ample provisions, he had commenced an Academy, in a building still standing not far to the south of the Chapel site. There, he had in working order a Theological Seminary. Upon a site north of the Chapel, more beautiful than that, he proposed to have a College. When it pleased the LORD to place me here in 1850, I could not but feel unfeigned regret that Dr. BRECK had not remained to carry out his great plan. If the beneficence of the Church, that beneficence which he had himself been instrumental in calling into activity, had remained concentrated upon Nashotah, Academy, Theological School and College might have been the germ and the stalk from the seed already sown, while a Church University might have been the ripe corn in the full ear to another generation.

I was placed here to build upon the foundations another had laid. Necessity compelled the Trustees to make Nashotah more strictly a Theological Seminary. The one work was to prepare young men for Ordination. This work consists of two parts. One part is preparing the young man to become a Candidate for Holy Orders ; the other, is the preparing the Candidate for Ordination. Recent legislation in the Church has assigned to those preparing for Candidatship the name of Postulants.

The annual term for 1850-51 opened near the middle of September, 1850, with ten Candidates and four Postulants. Dr. ADAMS and myself were the only Professors, while several of the students assisted in teaching. It seems but yesterday—that first year at Nashotah. Two things are especially vivid in my memory. One is the wonderful beauty of the place, as on the first morning of my residence I stood near the chancel of the old Chapel, and surveyed the scene. There are but few here to-day, to whom the various buildings that then met the eye can be recalled. As I looked north, the Blue House was then standing where the Chapel now stands. A little way to the east of it was a long one-story structure,



NASHOTAH IN 1850.

relieved by one part, mid-way in its length, being a little higher, wherein were kitchen, dining-room, store-rooms and rooms for students. Parallel with this long structure, on the south, was the old Chapel, some distance to the east the carpenter's shop, and still further east a small building with rooms for three students. A slight look of decay rested upon the whole. There was nothing insurable save the library, which was in one small room in a very limited building near the centre of the Campus. More of the old trees than now cast their shadows upon the buildings. With the touch of decay, there was also another and a far different tint in the whole atmosphere, an indescribable *tone*, as though Nashotah were the House of God and the Gate of Heaven ; Angels ascending with our prayers, and Angels descending with unspeakable blessings.

The other memory of that first year is the strangeness of the change from ordinary parochial work to the new and peculiar task of caring for the great interests so unexpectedly entrusted to me. In the parish, there was some prospect of daily support ; here, there was nothing for the morrow. Not only were myself and family thus situated, but also my brother Professor and his household, and the fourteen students ; the daily bread for all to come in the daily mail. And if the gifts of the Church did not come, whose fault would it be ? It is well known, whenever any one builds upon another man's foundation, he is most peculiarly situated. If he build successfully, it is not to his credit—success is the natural result of the foundation laid. If he fail, the blame is wholly his—an aggravated blame, because he has not only missed of success, but also brought ruin upon the well-matured plans of his predecessor. I very soon saw this feature of my position. The only possible good result to any amount of exertion would be the bare escape from blame, as far as man and this world are concerned. At the same time I was utterly helpless, except as the LORD in His mercy might aid me. My only comfort and support were in the Divine promise : “ Put thou thy trust in the LORD, and be doing good ; dwell in the land, and verily thou shalt be fed.” How can I sufficiently honor that LORD in Whom I trusted ? How can I adequately glorify His Name, Who, that first year and all the years since, has blessed and prospered Nashotah ! “ Not unto us, O LORD, not unto us, but unto Thy Name give the praise ; for Thy loving mercy and for Thy truth's sake.”

The daily mail supplied our daily needs. As the year passed on, another danger presented itself. Four of the ten Candidates were to be ordained on Trinity Sunday, reducing the number of students to ten. April of 1851 had opened with its tokens of approaching spring, and no one had applied to enter Nashotah. Gifts might come ; but if new students did not come, it was failure still. Here also I was utterly helpless. The LORD only could direct young men to Nashotah. One April day the showers were succeeding each other rapidly. How beautiful were the

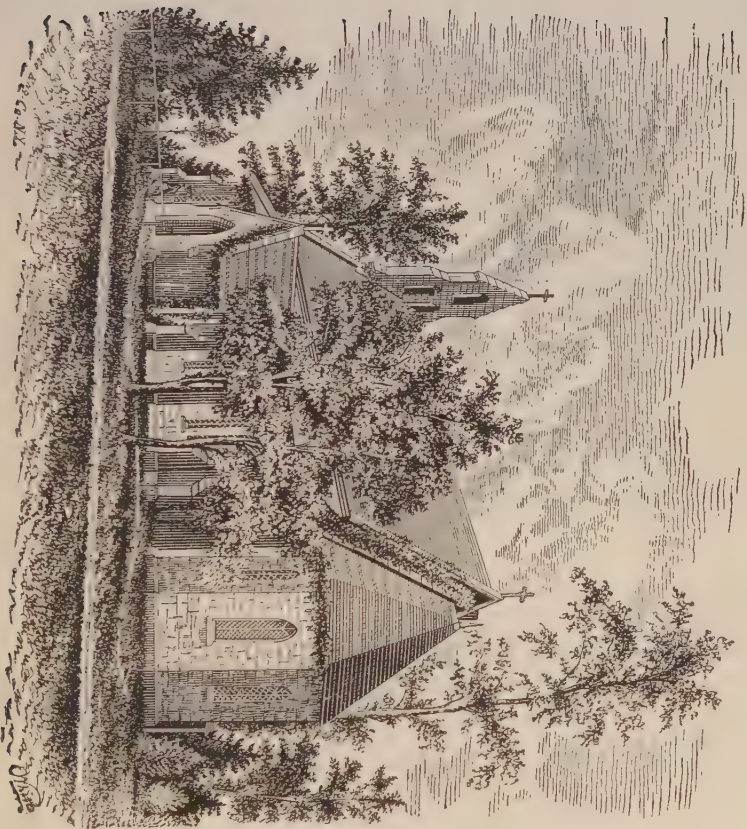
intervals of sunshine! I was standing near where the present Chapel stands, looking eastward. There came under the trees a stranger. The sun never shone so bright before. It was Nashotah's first new student. In due time he graduated, and is now Rector of a large parish in San Francisco, California. He proved the advance guard of a number, so that, though the four were ordained on Trinity Sunday of 1851, the annual term for 1851 and '52 opened with twelve Candidates and seven Postulants.

The dangers of the first year being thus passed, the number continued to increase each year, notwithstanding Ordinations every Trinity Sunday, so that in 1859 the numbers were twenty-eight Candidates and thirty-one Postulants—fifty-nine in all. In 1858, ten had been ordained; Bishops KEMPER, UPFOLD and McCOSKRY officiating—Bishop McCOSKRY preaching the sermon. In 1859, five were ordained; the same Bishops officiating—Dr. (now Bishop) CLARKSON preaching the sermon. This year of 1859 is unusually rich in interesting incidents. On the 9th of September, Bishop PAYNE of Africa, in the Name of the FATHER, SON and HOLY GHOST, moved the first earth for the erection of the Chapel. On the 29th day of the same month, Bishop KEMPER laid the corner-stone, in the Name of the Holy, Blessed and Glorious TRINITY. On that same day occurred an event of the greatest importance. The hive had become so full and crowded that, of necessity, it swarmed. A colony went forth to occupy the buildings of Racine College—twenty-five of the Postulants, under the charge of Rev. Messrs. DEKOVEN and SHAW, to begin anew that institution.

In 1860–61 Nashotah provided for sixty-two students—thirty-two Candidates here and thirty Postulants at Racine. During these two annual terms (1859–60, '60–61) Nashotah gave Racine College both moral and financial support. *Twelve thousand dollars* were paid for the shelter, tuition and board of the Postulants there. Thus to Nashotah is the Church in the Northwest indebted for that home of literature and science, that centre of learning and piety. May it ever continue to be a "fruitful bough; even a fruitful bough by a well, whose branches run over the wall."

The financial condition of the country in 1861 compelled Nashotah to diminish her number. Ten graduated that Trinity Sunday. The annual term of 1861–62 opened with nineteen Candidates, and eighteen Postulants at Racine College. From that time the number of Postulants at Racine College diminished, until, in 1871, the connection between Nashotah House and Racine College ended. At the same time the number of Postulants at Nashotah increased again, year by year, so that, during the annual term ending on the 29th of last June, there were thirty Postulants and eighteen Candidates.

Since 1862, when Nashotah had but thirty students, there has been an



NASHOTAH CHAPEL.

increasing number, year by year. The average number graduating each of these thirteen years has been nine ; still the number of students increased from thirty to forty, then from forty to fifty. The next annual term the number will again approach sixty. While there has been during these twenty-five years this increase above the fourteen students of 1850, the corps of teachers has also increased, from two Professors then, to four Professors and one Tutor now ; the graduates from twelve to one hundred and seventy-four ; while more than fifty beside, now in the Ministry, or resting from their labors, passed, some one, some two years under our roofs.

Has the Missionary work been forgotten ? Have so many Clergy and young men, professing themselves led by the HOLY SPIRIT towards Holy Orders, lived here, and not sought to do good to the people around—done nothing for their salvation ? By the LORD's blessing, beside the Nashotah Chapel, which has been always open for daily prayer and weekly Communion, there have been built within the territory immediately around, Zion Church, Oconomowoc, Chapel of the Holy Innocents, Pine Lake, Grace Chapel, Hartland, St. Athanasius' Chapel (purchased), Summit Four Corners, St. Mary's Chapel, South Side. These are direct results of the Missionary energy that belongs to the Nashotah of HOBART, BRECK and ADAMS—a Missionary energy that should not, or rather, cannot cease. Less direct results are St. John Chrysostom's, Delafield, St. Peter's, North Lake, St. Paul's, Ashippun ; the last taking, to some extent, the place of St. Olof's parish, organized in 1844. It is sufficient index of continued Missionary enterprise to say, that this year, on nearly every LORD's Day, nine congregations are supplied with the Services of the Church by members of Nashotah House.

To these immediate tokens of Missionary life, may be added the fact that the graduates of Nashotah are not only in the home Missionary fields, such as Washington Territory, Oregon, California, Utah, Colorado, Nebraska, but also in Cuba, Africa and Japan. Nashotah's Missionary energy extends not only from Merton to Ottawa, not only across the continent, from ocean to ocean, but also embraces the foreign fields of the Church, supplying part of the forlorn hope which, under Bishop Williams, assails the strongholds of idolatry in the Empire of Japan.

These twenty-five years have had obstacles to overcome, as well as work to do.

When I first came to Nashotah, in 1850, there was a loud cry of "Puseyism" against the work. There is always some party cry, of use perhaps to those who either cannot or will not do anything to extend the Church of CHRIST. It may embarrass the honest worker for the salvation of men, but ought also to encourage him, for, if he were doing nothing, he would attract no such attention. It was customary then, if a Pastor had many Baptisms, many Confirmations, daily Services, frequent Communions, or was in any wise blessed in his work, to call him "a Puseyite."

As the cry of Puseyism passed away, other party cries took its place. They are of very little matter to us, for we stand firm beside the Prayer Book. We hold nothing not taught therein. The straight path of truth, therein marked out for us, we have by the grace of God continued to pursue. Any one who follows such a path, is as the traveller upon the prairie, who turns neither to the right hand nor to the left. Those in the same line with him know that his course is undeviating. Those to the left, think him far to the right; those to the right, deem him gone to the left. Thus, he who stands by the Prayer Book seems a Puritan to the wanderer towards Rome, while to the Puritan, he seems ready to become a Papist. He that stands by the Prayer Book has frequent reason to say with the Psalmist, "I am become as it were a monster unto many, but my sure trust is in Thee, O LORD."

These party cries of course have some effect upon our receipts; for our Church people have really nothing to give, have no desire to aid, either Puritan or Papist.

In 1850, Nashotah was *two thousand two hundred dollars* in debt. This soon disappeared. For several years we were so blessed, that the Church sent to Nashotah only as many young men as she sent gifts to sustain. More recently, the number of students has been too great for Nashotah's share of the Church's beneficence. The very life which Nashotah has been to a great extent the means of awakening, has so increased throughout the Church, as to interfere with the amount sent in the daily mail. Everywhere, the exceptions being few and far between, parishes have in hand great works for the Church, congregations are providing appliances to do good to the bodies and souls of men. The home demand upon givers has become so great, that while the aggregate of givers is about the same, the aggregate of gifts has not for several years been adequate to our needs. Other Institutions have entered upon the same work of preparing young men for the Holy Ministry, and claim very properly their share of the resources of the Church. The Church, when she sends young men to Nashotah, ought also to support them. We are merely the agents for the Church, and have never felt ourselves at liberty to refuse a suitable student, any more than to refuse an offering. The desire to serve the Church to the utmost, has caused us to hope that any deficiency might be made up. So that to-day the liabilities of Nashotah House, the aggregate of several years' difference between the work done and the amount given, equal a large part of her personal property. If Nashotah closed her doors to-day and paid her debts, her real estate and *twenty-five thousand dollars* would still be hers. Can she close her doors?

To answer this question, let us pass on from the past and present of Nashotah, to her future—and first, of her immediate future.

We are hoping, as we have hoped in years past, to receive from the open hearts and hands of the LORD's people, means to give all applying

aspirants for the Holy Ministry, tuition, board, fuel and lights. For all these things, we must depend upon the daily gifts of those interested in our work. There are two exceptions. One exception is the salary of one Professor secured by endowment. On Trinity Sunday, 1871, this one endowment of *twenty-five thousand dollars*, was laid upon the altar of the chapel by a dear friend now in Paradise. The other exception is the interest on an aggregate of *twenty-five thousand dollars*, invested at various times during these twenty-five years. Calling this income *two thousand five hundred dollars*, we can measure the responsibility assumed each year by the President of Nashotah House—the great risk he is compelled to make. He ventures to hope that the salaries of three Professors and the Tutor, together with the board, fuel and lights of the students, all the repairs, insurance, interest, every needful expense beside one salary and *two thousand five hundred dollars*, will in some way come to him during the year. What if it does not come—who is blamed? This venture he has made year after year, he has tried to do good, and he hopes his efforts have not been in vain.

Suppose there is an excess of expenditure over receipts another year. Must the President stop all this work? Does not his very position compel him to go on, hoping for the best? If, on the first of next July, he is two or three or more thousands of dollars in arrears, and there is a prospect of having seventy students in 1876-77, what shall he do? If these arrears increase still more, and in 1877 a still larger number desire to come, must Nashotah dissolve? I have fully considered these contingencies, have thought over every possible course of procedure, and have concluded to go on, until, perchance, in some January, the teachers and the taught are compelled to seek bread and shelter wherever they can, telling to all the strange apathy of our Church—a strange apathy, indeed, when a Church needing more hundreds of Clergy in her Mission fields than there are tens of aspirants here, a Church amply able to sustain ten times as many young men, permits Nashotah to close her doors.

Such is the immediate future of Nashotah, differing in no wise from the past, save that the great venture, the enormous risk of the President, increases. Can he do otherwise than go on? The commanding officer of a steamship, having placed his vessel upon the right course, must go on, trusting in the LORD for a safe result. Stopping is as dangerous as steering right onward. If he goes down, he goes down a full ship at highest speed.

Suppose that within five years it be thus with Nashotah? Has her existence been for naught? Having moulded more or less the minds and the teachings of more than two hundred Clergy spread over the world, can it be for naught? She may disappear from the eyes of men, but the leaven of her example, of her faith, of her teachings, can never cease!

I cheer myself amid the perplexities of the present, by anticipations

of a far different future—a more remote future—after my day has ended. I picture to myself a great centre of theological learning, built up with adequate and enduring structures, filled with students, abounding with professors, provided with a library unexcelled in its intellectual wealth, surrounded by a population refined and elevated by the hallowing influences of the Gospel, a population with a home upon every five acres of this beautiful country, a population crowding glorious temples built upon the sites of the churches and chapels around.

I see the opening term of a future century—sixty Bishops from the Wisconsin of the sainted Kemper gathering at Nashotah, with their Clergy, their Candidates, their Postulants. The mitred and surpliced procession fills the land with its song of praise.

I see a graduating class of more than an hundred, separating for all time as they go forth to the utmost parts of the earth, drawing nearer to each other by drawing nearer to God, and meeting at last with the trophies of their conflict within the gates of the Eternal City.

I see also another, and the closing scene of all—the Chapel crowded with students—the faithful Priest celebrating the Holy Communion. As he shows forth the LORD's Death, the trump of God is heard and the voice of the Archangel, the dead in CHRIST arise, and with them this School of the Sons of the Prophets is caught up to meet the LORD in the air.

The following is a description of the buildings of Nashotah as they stand at present, illustrated by the accompanying picture.

In the extreme left the reader will recognize the Chapel, as previously given in this number. Passing the eye from this point towards the middle of the picture, Bishop White Hall appears prominently in view. Looking beyond this, to the right of it, Shelton Hall is seen, which stands several rods from Bishop White Hall to the north and east. The whole picture is a view from the south-west. The Chapel is west of Shelton Hall and north-west of Bishop White Hall. The building to the extreme right is the President's House, on a little higher ground and farther east and south than the other buildings. To the right of Bishop White Hall, south of it and west of the President's House, a building is seen, obscured by the foliage. It is the old Refectory, mainly a one story structure, though the central part is one story and a half, with wings and lean-to attached to every side of it. It is wholly of wood, and decaying from age and use. Thirteen student's rooms and two recitation rooms are in this much worn structure. Between the Chapel and Shelton Hall, not visible from the point of view of the picture, is another decaying structure, the old Blue House of former days, moved to another site, wherein are rooms for five students. Bishop White Hall has rooms for thirty-one students and one recitation room. Shelton Hall contains the dining hall,



NASHOTAH IN 1876.

rooms for the Bishop of the Diocese, and rooms for guests of the Institution; it also shelters for the present, the valuable library of Nashotah House.

The Chapel of 1876 occupies the site of the "Blue House" of 1850. The site of the chapel of 1850 is now unoccupied. The chapel of 1850 was the chapel of 1843-44 enlarged, which is kept in good repair, externally appearing as in those days, and is used by Dr. Adams as his lecture-room, standing north of the present chapel, wholly hidden by it in the picture of 1876. On the grounds of Nashotah, five minutes' walk from the scene represented in this picture, and around an arm of the lake, are four other buildings, some distance from each other—the houses occupied by Dr. Adams, Dr. Egar and the Rev. Mr. Carter, and a small structure with rooms for four students.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from February 1 to February 29, 1876, inclusive.

ALABAMA.

<i>Florence</i> —Trinity Ch., M. C.....	18	33	
<i>Greensboro'</i> —St. Paul's Ch., M. C.....	10	35	
<i>Marengo</i> —St. Michael's Ch.....	7	00	
<i>Mobile</i> —Mrs. H. D. C., quarterly subscription	10	00	
<i>Tuscombta</i> —St. John's Ch., M. C.....	1	15	46 83

ALBANY.

<i>Albany</i> —All Saints' Cathedral....	71	57	
<i>Ballston Spa</i> —Christ Ch.....	7	39	
<i>Catskill</i> —St. Luke's Ch., M. C....	12	62	
<i>Cherry Valley</i> —Grace Ch.....	9	54	
<i>Lansingburgh</i> —Trinity Ch., Alex. Walsh, Jr., quarterly pay't of stipend.....	12	50	
<i>Malone</i> —St. Mark's Ch., M. C....	11	87	
<i>Salem</i> —St. Paul's S. S., M. C.....	30	00	
<i>Walton</i> —Christ Ch., of which from M. C., \$1.95; Little Workers, \$8.10...	5	08	160 56

ARKANSAS.

<i>Little Rock</i> —Christ Ch.....	15	65	15 65
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CALIFORNIA.

<i>Los Angeles</i> —A Layman.....	12	00	12 00
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CENTRAL NEW YORK.

<i>Cinton</i> —St. James' Ch., M. C....	6	20	
<i>Elmira</i> —Trinity Ch.....	250	00	
<i>Ithaca</i> —St. John's Ch., Diocesan Conference	25	17	
<i>Oneida</i> —St. John's Ch., of which from M. C., \$3.52; S. S., \$2.66.....	6	18	
<i>Oxford</i> —St. Paul's Ch., M. C.....	42	07	

<i>Paris Hill</i> —St. Paul's Ch., M. C.....	1	10	
<i>Theresa</i> —St. James' Ch., M. C....	50		
<i>Utica</i> —Calvary Ch., A member... Trinity Ch., M. C.....	5	00	11 95 348 26

CENTRAL PENNSYLVANIA.

<i>Athens</i> —Trinity Ch.....	11	19	
<i>Carlisle</i> —St. John's Ch., M. C....	4	18	
<i>Columbia</i> —St. Paul's, Mrs. C. J. N., M. C.....	2	00	
<i>Manheim</i> —St. Paul's Ch.....	1	00	
<i>Mansfield</i> —St. James' Ch., M. C....	8	15	
<i>South Wilkesbarre</i> —St. Clement's Ch.....	9	15	35 67

CONNECTICUT.

<i>Bethel</i> —St. Thomas' Ch., M. C. . .	10	00	
<i>Fair Haven</i> —St. James' Ch., M. C.	3	22	
<i>Hartford</i> —Estate of Chester Adams, dividend, \$34; Rents, \$46; Int. on Smith & Kelly note, \$116.67; Int. on same from Jan. 1, '76, 68c..	197	35	
<i>Hebron</i> —St. Peter's Ch.....	14	81	
<i>Meriden</i> —St. Andrew's Ch.....	70	00	
St. Paul's Ch., M. C. . .	3	37	
<i>New Haven</i> —St. Thomas' Ch. S. S., M. C.....	15	20	
Trinity Ch., of which from a member, quarterly pay't of stipend, \$50; M. C., \$50.....	100	00	
<i>Northford</i> —St. Andrew's Ch., M. C.....	1	50	
<i>Stamford</i> —Woman's Miss'y Ass'n of St. John's, quarterly pay't of stipend....	75	00	

Waterbury—St. John's Ch., M. C.	53	82	
Watertown—A Friend to Mis-			
sions.....	100	00	
Waterville—Mission S. S., M. C.	6	18	650 45

EASTON.

Chestertown—Chester Parish, M.			
C.....	3	56	
Kent Co.—St. Paul's M. C.....	5	00	8 56

FLORIDA.

Pensacola—Christ Ch., of which			
from M. C., \$49.20....	62	00	62 00

GEORGIA.

Rome—St. Peter's Ch.....	12	00	12 00
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ILLINOIS.

Albion—St. John's Ch., of which			
from M. C., \$2.25	5	32	
Aurora—Trinity Ch.....	6	35	
Cairo—Redeemer, M. C.....	28	58	
Chesterfield—St. Peter's Ch. S. S.,			
M. C.....	5	03	
Chicago—Grace Ch., M. C....	75	00	
Galena—Grace Ch.....	10	00	
Galesburg—Grace S. S., M. C.....	11	32	141 60

INDIANA.

Richmond—K.....	6	00	6 00
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IOWA.

Keokuk—Mrs. O. P. McD.....	10	00	
Oskaloosa—Woman's Missy' As-			
sociation of St. James'			
Ch.....	9	00	19 00

KENTUCKY.

Jefferson Co.—St. James' Ch.....	2	50	2 50
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LONG ISLAND.

Astoria—St. George's Ch., M. C..	10	23	
Brooklyn—Redeemer.....	282	00	
St. Paul's Ch.....	59	14	
St. Mary's Ch., of which			
from M. C., \$11.95....	95	16	
S. C. M., through Wo-			
man's Aux.....	5	00	
(E. D.)—Grace Ch., M. C.....	7	70	
Heights—Grace, of which			
from S. S., \$6.57.....	514	07	
Flushing—St. George's Ch., M. C.	10	00	
Greenpoint—Ascension, of which			
from S. S. M. C., \$5.66	17	84	
Jamaica—Grace Ch.....	6	10	
Newtown—St. James' Ch., M. C.	26	22	
Suffolk Co.—A Missionary for the			
Western field.....	50	00	1057 46

LOUISIANA.

Cheneyville Parish—Trinity S. S.,			
M. C.....	38	05	38 05

MARYLAND.

Annapolis—St. Anne's.....	20	00	
Baltimore—Anonymous.....	8	00	
Christ Ch., through Wo-			
man's Aux.....	10	00	
Emmanuel, add'l.....	6	00	
Grace Ch., add'l.....	250	00	
St. Barnabas', M. C.....	14	22	
Prince Frederick, Calvert Co.—			
St. Paul's Ch.....	7	87	
Rock Creek Parish—St. Paul's Ch.,			
M. C., \$19.80.....	41	44	
St. Mary's Co.—St. Andrew's Par-			
ish.....	1	50	
Washington—Ascension, of which			
from M. C., \$2.76....	140	18	
Epiphany.....	843	56	
St. Mark's Memorial Ch.,			
M. C., \$4.....	13	00	
A little boy.....	1	00	1356 77

MASSACHUSETTS.

Ashland—M. C.....	6	67	
Boston—Emmanuel Ch., of which			
from M. C., \$46.15; A			
member, \$50.....	96	15	
Lanesboro—St. Luke's Ch.....	7	03	
Newburyport—St. Paul's Ch., M.			
C.....	13	91	
Quincy—Christ Ch., M. C.....	30	73	154 54

MICHIGAN.

Detroit—Mariner's Free Ch., M. C.	1	00	
St. Stephen's Ch., M. C.,			
thro' Woman's Aux..	3	68	
Jonesville—Grace Ch.....	1	05	
Saginaw—St. John's Ch.....	6	00	11 73

MINNESOTA.

St. Cloud—St. John's Ch., M. C...	5	00	5 00
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MISSISSIPPI.

Grenada—All Saints' Ch., M. C...	78		
Holmes Co.—Calvary Ch., M. C...	1	00	
Lexington—St. Mary's Ch., M. C.	4	00	5 78

MISSOURI.

Lexington—Christ Ch.....	12	35	
Weston—St. John's S. S., M. C.....	3	33	15 68

NEBRASKA.

Ashland—St. Stephen's Ch., M. C.	5	30	
Nebraska City—St. Mary's Ch.....	4	00	
Omaha—Trinity Cathedral, M. C.	2	00	11 30

NEW HAMPSHIRE.

Dover—St. Thomas' Ch.....	8	55	8 55
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NEW JERSEY.

Burlington—St. Mary's Ch.....	182	93	
East Orange—Christ Ch., M. C...	9	36	
Freehold—St. Peter's Ch.....	14	35	
Navesink—All Saints' Memorial..	2	56	
Perth Amboy—St. Peter's Ch.,			
quarterly pay't of stip-			
pend.....	25	00	234 20

NEW YORK.

East Chester—St. Paul's Ch.....	22	98	
Edgewater—St. Paul's Memorial			
Ch., M. C.....	3	45	
Fishkill—Trinity Ch., of which			
from M. C., \$2.....	10	00	
Glenham—St. John's Baptist Free			
Ch.....	6	00	
Harlem—St. Andrew Ch., M. C.	1	33	
Manhattanville—St. Mary's Ch...	14	00	
St. Michael's Guild.....	6	00	
New Brighton—Christ Ch.....	129	77	
New York—Grace Ch., add'l....	3	00	
Holy Communion, from			
233 M. C., for stipend			
and work for the Rev.			
E. Livermore.....	381	50	
Holy Communion, from			
C. W. O., \$100, and L.			
H. O. \$100.....	200	00	
Ch. of the Intercession.....	5	55	
St. Augustine's Chapel,			
M. C.....	7	81	
St. Clement's Ch.....	300	00	
St. John's Chapel, of			
which from two friends,			
\$10.....	96	92	
St. Mark's in the Bow-			
ery, add'l.....	50	00	
St. Paul's Chapel.....	60	00	
St. Peter's Ch., M. C...	1	60	
St. Timothy's Ch.....	25	00	
Trinity Ch.....	569	37	
Trinity Chapel.....	1025	08	
F. H.....	180	00	
L. W. B., Jr.....	75		
Mrs. V. B., Total Absti-			
nence.....	2	00	

<i>Rosville</i> —Of which from the Misses Wallace, \$15; Miss L. Hughes \$2....	17 00	
<i>Sing Sing</i> —St. Paul's Ch.....	20 00	
Trinity Ch., M. C.....	9 66	
<i>Westchester</i> —St. Peter's Ch., M. C.....	4 38	
<i>Yonkers</i> —Mrs. J. H. C., quarterly pay't of stipend.....	26 00	\$169 15

NORTH CAROLINA.

<i>New Berne</i> —Christ Ch., M. C.....	16 92	
<i>Ringwood</i> —St. Clement's Ch.....	2 90	
<i>Tarboro</i> —Calvary Ch., children's M. C.....	10 00	
<i>Wilkesboro</i> —St. Paul's Ch., M. C.....	70	30 52

NORTHERN NEW JERSEY.

<i>Bergen</i> —L. L. T., M. C.....	2 00	
<i>Morristown</i> —St. Peter's Ch., M. C.....	50 14	
<i>Newark</i> —House of Prayer.....	10 50	62 64

OHIO.

<i>Maumee</i> —St. Paul's Ch.....	4 33	4 33
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OREGON.

<i>Portland</i> —St. Helen's Hall, M. C. St. Stephen's Chapel S. S., M. C.....	2 50	10 72
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PENNSYLVANIA.

<i>Chester</i> —St. Paul's Ch.....	60 00	
<i>Holmesburg</i> —Emmanuel Ch., M. C.....	25 65	
<i>Philadelphia</i> —Incarnation.....	55 00	
<i>Germantown</i> —Calvary Ch., M. C.....	32 50	
<i>Rockdale</i> —Calvary S. S., M. C.....	22 00	
<i>Tacony</i> —Holy Innocents', M. C.....	3 35	
<i>Whitemarsh</i> —St. Thomas' Ch.....	21 29	219 79

PITTSBURGH.

<i>Erle</i> —St. Paul's Ch., M. C.....	4 00	
<i>Pittsburgh</i> —St. Luke's Mission.....	6 00	10 00

RHODE ISLAND.

<i>East Greenwich</i> —St. Luke's S. S., M. C.....	29 06	
<i>Providence</i> —Grace Ch., M. C.....	33 87	
St. John's, S., \$5; M. C., 58c.....	5 58	
<i>Warren</i> —St. Mark's Ch.....	32 27	100 87

SOUTH CAROLINA.

<i>Summerville</i> —St. Paul's Ch.....	7 15	
<i>Sumter</i> —Holy Comforter, M. C.....	6 00	13 15

SOUTHERN OHIO.

<i>Ironton</i> —M. C. B.....	5 00	
<i>Zanesville</i> —St. James' Ch., of which from M. C., \$5.05.....	30 05	35 05

TENNESSEE.

<i>Memphis</i> —Ch. of the Good Shepherd.....	10 40	10 40
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UTAH.

<i>Salt Lake City</i> —St. Mark's Ch....	1 00	1 00
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VERMONT.

<i>Sheldon</i> —Grace Ch., of which from M. C., \$24.33....	29 33	29 33
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VIRGINIA.

<i>Chesterfield</i> —Trinity.....	8 75	
<i>Morgantown</i> —M. L. H.....	10 00	
<i>Northampton Co.</i> —Hungar's Parish, M. C.....	16 41	
<i>Powhattan Co.</i> —Manakin Ch.....	1 25	31 41

WASHINGTON TERRITORY.

<i>Seattle</i> —Trinity Ch.....	12 18	
<i>Tacoma</i> —St. Peter's Ch.....	2 50	14 68

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's Ch., M. C.....	10 70	
<i>Ionia</i> —St. John's Ch.....	6 81	
<i>Kalamazoo</i> —St. Luke's, M. C.....	17 03	34 54

WESTERN NEW YORK.

<i>Batavia</i> —St. James' Ch.....	62 52	
<i>Buffalo</i> —Ascension.....	28 28	
St. John's Ch., add'l.....	8 12	
St. Paul's Ch.....	90 32	
St. Philip's.....	2 64	
Trinity.....	219 43	
<i>Geneva</i> —Grace Ch.....	2 89	
St. Peter's Ch., M. C.....	27 57	
Trinity Ch., M. C.....	40 41	
<i>Niagara Falls</i> —A Thankoffering.....	5 00	487 18

WISCONSIN.

<i>Delavan</i> —Christ Ch.....	15 00	
<i>Nashotah</i> —St. Sylvanus' Easter off'g.....	38 29	53 29

LEGACIES.

<i>New London</i> —Estate of Miss Jane S. Richards.....	2000 00	
<i>Waterbury</i> —Bequest of Miss Susan Brouson.....	299 61	2299 61

MISCELLANEOUS.

Mr. and Mrs. L.....	15 00	15 00
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YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	1395 36	1395 36
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MITE CHESTS.

Receipts for the month, not credited to parishes.....	155 28	155 28
T tal receipts.....	\$12,603 35	
Amount previously acknowledged....	56,809 53	
Total receipts since Oct. 1, 1875...	\$69,412 88	

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from February 1, to February 29, 1876, inclusive.

<i>Green Island</i> —St. Mark's Ch., for Rev. W. R. Jenvey, Virginia City, Nev.....	10 00	10 00
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CENTRAL NEW YORK.

<i>Binghamton</i> —D., of which for Nashotah, \$1; for Farl-		
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bault, \$1; Dry Grove, \$1; Jews, \$1; Ch. German Society 45c.....	4 45	
<i>Ithaca</i> —St. John's Ch., Diocesan Conference, for Haiti.....	14 46	
<i>Oxford</i> —St. Paul's S. S., for Rev. J. R. Love.....	17 65	36 56

CONNECTICUT.

<i>Fair Haven</i> —St. James' S. S., for Bp. Tuttle.....	25	00
<i>Hartford</i> —Trinity Ch., A member, of which for Bp. Niles, \$100; Bp. Morris, \$50; Bp. Tuttle, \$50; Ch. Reform in Mexico, \$50; Bp. Elliott, \$50.....	300	00 325 00

GEORGIA.

<i>Savannah</i> —Christ Ch., A member, for Miss Johe....	5	00 5 00
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LONG ISLAND.

<i>Brooklyn</i> —Ch. of the Redeemer, for school at Walla Walla.....	5	00 5 00
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MARYLAND.

<i>Annapolis</i> —A. C. S., for Missions in Texas.....	5	00
<i>Frederick</i> —All Saints' Parish, for Bp. Morris' School at Walla Walla.....	1	00
<i>Georgetown</i> —Christ Ch., of which for Bp. Gregg's work in Texas.....	50	00 56 00

NEW YORK.

<i>Fishkill</i> —Trinity Ch., J., a gift for Nashotah, \$5; Fairbault, \$5.....	10	00
<i>Glenham</i> —St. John the Baptist, for Miss'y Bishops' fund.....	5	00
<i>Newburgh</i> —St. George's Ch., for Rev. Geo. Macauley.....	85	00
<i>New Brighton</i> —Christ Ch., for Nashotah.....	50	
<i>New York</i> —Trinity Chapel, stipend for Maine.....	500	00
Zion Ch., for Ch. German Society.....	48	49
Ladies' Miss'y Society of St. Thomas' Ch., (Mrs. Matthew Clarkson) for Chinese Mission, Nev.....	25	00
Through Woman's Aux. for Church Hospital at Jacksonville, Fla., of which from Mrs. C., \$50; A friend, \$35; C. C., \$10; E. T. G., \$10; J. T. D., \$5; Mrs. C., \$5; Miss C., \$5; Mrs. H. Y., \$5; Mrs. R. C., \$5.....	130	00
Through Woman's Aux. for Rev. C. Richardson, Greenville, S. C.....	10	00
<i>Saugerties</i> —C. S., Trinity, for Seabury Divinity School.....	50	00
<i>Sing Sing</i> —St. Paul's Ch., of which from Miss Granberry, for Miss Johe, \$3; A. B. R., for Midnight Missions, 50c....	3	50 867 49

NORTH CAROLINA.

<i>Hillsboro</i> —A Sister of the Church, for Ch. at Johnsonville Miss.....	1	87
<i>Tarboro</i> —Calvary Ch., for Miss Johe.....	6	00 7 87

NORTHERN NEW JERSEY.

<i>Madison</i> —Grace Ch. S. S., for Rev. M. Hoyt, D. D., towards purchasing a Miss'y horse.....	40	00 40 00
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PENNSYLVANIA.

<i>Doylestown</i> —B., of which for Bp. Whipple Divinity Sch., \$5; for Ch. at Johnsonville, \$2; for Hobart Ch., \$1, for Bp. Morris, \$2.50; for Bp. Wingfield, \$2.50; for Bp. Elliot, \$2.....	15	00 15 00
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RHODE ISLAND.

<i>Providence</i> —St. John's, E. D. N., of which for Miss Johe, \$10; Hospital and Orphanage under Bp. Morris, \$10; for Ch. work in Colorado, \$10.....	30	00 30 00
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SOUTH CAROLINA.

<i>Summerville</i> —St. Paul's S. S., for Bp. Elliott.....	7	80 7 60
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VIRGINIA.

<i>Norfolk</i> —Woman's Miss'y Ass'n, for Harris children..	42	00
Through Woman's Aux. from S. & G., for Harris children, \$15; for Miss Johe, \$5; for Indianola sufferers, \$5; from sale of flowers, for Bp. Elliott's work, \$5.....	30	00
<i>Portsmouth</i> —Trinity Ch. S. S., for Bp. Wingfield.....	50	00 122 00

VERMONT.

<i>St. Albans</i> —Susie's eighth Birthday offering, for Bp. Neely.....	5	00 5 00
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WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's Ch., Woman's Miss'y Ass'n, of which for Harris children, \$5; towards conveyance for Bp. Elliot, \$20.....	25	00
Woman's Miss'y Ass'n, (Miss Holmes' class) towards an organ in St. Peter's, Ferdinandina, Fla.....	10	00
<i>Muskegon</i> —St. Paul's, for work under Bp. Tuttle.....	5	20 40 20

WISCONSIN.

<i>Milwaukee</i> —St. John's Ch., for Bp. Clarkson.....	32	00 32 00
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MISCELLANEOUS.

For All Saints' Cathedral.....	387	00 387 00
Receipts for the month.....	\$1,991	72
Amount previously acknowledged....	9,265	28
Total receipts since Oct. 1, 1875.....	\$11,257	00

INDIAN COMMISSION.

STATEMENT AND APPEAL OF THE INDIAN COMMISSION.

30 BIBLE HOUSE, NEW YORK, *March, 1876.*

At a meeting of the Indian Commission, specially convened in New York on the 8th of February, the present condition and necessities of our Missionary work among the Indians were submitted to its members and by them carefully considered.

After a free interchange of opinion, the subscribers were appointed a Committee to draw up and present to the Church such a statement and appeal as, in their judgment, the circumstances demand.

All the members of the Commission present were deeply impressed by the Reports from the various Agencies and Stations which were laid before them. They could not but feel that God was prospering the work in a remarkable degree. All of the Schools are full—some of them overcrowded—and the Chapel Services are well attended. At the Spotted Tail Agency, where work has been but recently commenced, the School already numbers, *One hundred and seventy* and every thing is most encouraging. From every part of the field the Reports indicate an unwonted interest and an increasing degree of temporal and spiritual prosperity.

But the members of the Commission were pained to find that the offerings of the Church are not equal to the present support of the work—much less to any enlargement of it. The Executive Committee, upon whom devolves the responsibility of providing ways and means, finds itself in serious embarrassment, and in great doubt as to what course should be pursued. There is already an indebtedness to a considerable amount—to discharge which, special and urgent though somewhat private appeals have been sent forth, but without any adequate response. The Committee cannot increase this indebtedness, as it has no securities or property upon which loans can be obtained. In this emergency there seems to be but one alternative, and that is of withdrawing the Missionaries and Teachers, and thus disbanding a large part of the work now so prosperous and promising.

But before this step is taken, the Commission makes this appeal with the hope that the members of our Communion will see the necessity of immediate action, and thus save the Church from the humiliation of having to abandon a field so open to Missionary labors and so full of promise. Our Missions among the Indians, we are confident, have been conducted with great economy and good judgment, and the undersigned feel that but for the breaking down of Bishop Hare's health, chiefly by his many labors, this appeal would have been unnecessary. Under the circumstances,

therefore, we submit it to all classes of our Church, believing that in this way the desired relief may be made ample and easy.

The laborers now carrying on the work have already made great self-sacrifices, but they are ready to make still greater, rather than have the work diminished or broken up. One hard-working Missionary writes requesting the Committee to diminish his moderate stipend one half if necessary. Surely the friends of Indian Missions will not allow the men and women now in the field to make all the sacrifices which the necessities of the case may require ; nor will they compel the Executive Committee to withdraw their Missionaries and laborers from a field so inviting. We cannot but believe that there will be a ready and cordial response ; and with this feeling and hope the Committee submit the case to their brethren.

SAM'L H. HUNTINGTON, Hartford, Conn.	} Committee.
THOMAS F. DAVIES, Philadelphia,	
CHARLES KING, Andalusia, Penn.	
J. LIVINGSTON REESE, Albany, N. Y.	

Contributions may be sent to the Secretary of the Indian Commission, No. 30 Bible House, New York.

A VISIT TO THE CROW CREEK MISSION.

LETTER FROM THE REV. MR. BURT.

WHITE RIVER, DAKOTA, *February 2, 1876.*

REV. AND DEAR BROTHER : Since I last wrote you I have been on a visit to Crow Creek for the purpose of baptizing a number of children, including the infant of Mrs. H. It was a great pleasure to visit the different Stations and meet again the brethren and sisters there engaged. I am constrained to give you a short account of my trip.

I left home on Wednesday, the day before the issue, going to the Agency with Little Pheasant and his wife in their wagon, given to him long ago by Mr. Hinman. Stopping with Major Reily to spend the night, I crossed over, the next morning, to Mr. Ashley's house, and found him engaged in school, having about twenty children in attendance. After school I sang with them and told them of my own school at White River. Mr. A. is a faithful worker. He is living alone, cooks for himself, and is indeed giving body and soul to his work. On that same day I went to the Agency with Dr. Livingston and accepted his invitation to stay with him during my sojourn at Crow Creek. This I did because Miss R. has eleven children to cook for, besides having the oversight of them, and has also to teach the children in the school and the few day scholars who may come. She has now for many weeks been without any help except from Indian women, and what little the children can do.

On Friday I went up to Christ Church and visited Sister Anna, and Mr. and Mrs. Hall, seeing also the baby, now about four weeks old. Sister Anna has a good attendance of girls at her school. On Saturday I went again to Mr. Ashley's in order to be on hand early for Service the next morning. In the evening I met a number of my old friends among these Indians, all of whom were very glad to see me.

On Sunday morning a goodly number met for church, at which Service I baptized a baby, the child of a half-breed named Mary Tipi-sha-win. This young woman was in the Mission family the first winter of my stay at Crow Creek, and is very earnest in her attachment to the Church. She was baptized last Easter. After this Service I went to Christ Church and again enjoyed the privilege of worshipping in that beautiful place. After the Litany and a hymn in Dakota, I baptized Mrs. Hall's baby. It was a very pleasant Service, the combination of the Dakota and English making it very interesting. After dining with Dr. Livingston at Sister Anna's house, I went again to the Agency, and, in the evening at the English Service, baptized four of the boys in the Boarding School, besides one adult and five children of *employés* living at the Agency. One of the boys in the School was given the name of the Secretary of the Indian Commission, and another was named after a good boy in New York, who has been very much interested in the work here and has sent many things to the Indian children.

Up to this time I had baptized twelve. On my return, stopping at Brulé Agency, two more—children of one of the *employés*—were added to the number.

After spending a few days at the Agency, I returned to my *log house*, reaching *home* a little after sundown. The children had been looking for me : all day they were gazing towards the bluffs, expecting to see me appear ; but the sun went down and I had not yet arrived. When I did reach my house, they soon knew it, and, although it was dark, a number came to welcome me. The Indian children are sometimes annoying, but to me they are very interesting. The principal efforts should be directed towards them ; for, if left to themselves, they will grow up learning all of the bad customs of the whites and few of the good.

LITTLE PHEASANT'S SON.

I have become very much interested in the son of Little Pheasant, a boy about thirteen years old, who has not been able to walk, or even stand on his feet, for four years. He has no use of his legs ; they seem to be paralyzed, although he is in good health otherwise. Since I have been taking my meals at their teepee, I have taught him every day, and now he takes great pleasure in reading the little that he is able—that is, words of two letters. I have also given him a number of picture books, besides cards, etc., all of which he prizes very much. When I first came

here he was in the habit of amusing himself by making horses, dogs, buffaloes, and men, in miniature, out of wet clay. He used to have no less than twenty of such toys, arranged in order before him on the ground, and from these he sought his amusement, and thus he passed the weary hours. His father, since I have given the lad the picture books and have interested him in learning to read, has often remarked upon the change ; how that before he grew tired, while now he all day long is happy with his books and his slate. On Christmas last his elder sister brought him to my house on her back, that he also might join in our Services. This is the only time he has been to Church or to my house. It is my habit, however, every day after our meal in the morning and also in the evening, to sing a hymn and read a few prayers at their teepee. I keep a Testament, Prayer and Hymn book at their teepee for this purpose.

Now, my principal object in saying so much about this boy is to interest some one in him, and the first thing which I would ask for him is a little *boy's cart, or wagon*, in which he can be drawn about, and especially by means of which he may be enabled to attend school and the Services on Sunday. His father is a true friend of our work and will always endeavor to live near the Mission House, so that he and his children may have the benefits of the same. Can you not, therefore, find some one who will either send a wagon (so as to reach here by the time navigation opens), or who will furnish you the money with which to purchase one ? The wagon should be *strong*, for we have no smooth pavements upon which to draw it, and it probably would have constant usage. While at Christ Church, last winter, I was in the habit of wheeling a lame boy to Church every Sunday in a wheel-barrow ; but a wagon with *four* wheels, or even *two*, is much to be preferred. Please do what you can for him in the way of providing the much desired wagon.

DEATH OF MRS. HINMAN.

THE sad intelligence has reached us of the death of Mrs. Hinman, the beloved wife of our Missionary at the Santee Agency, on the afternoon of Ash-Wednesday, March 1st.

The announcement of her departure will bring sincere sorrow to the hearts of very many Christians throughout the land, who knew her personally, or who have known of the untiring devotion with which she has been laboring for years in the MASTER'S service among the Indians.

At this present writing, no particulars have reached us of the death of this faithful servant of the LORD ; nor have we at hand materials for such a sketch of her life and her connection with the Mission work among

the Indians as would be worthy of the subject. For some time past we have known, from intimations in her husband's letters, that her health was failing. But the hope has been indulged that, with the return of Spring, her strength might in a measure at least be restored. In a letter, however, received from Mr. Hinman in February, in which he spoke of the condition of our Indian Presbyter, Rev. Daniel W. Hemans, and of Mrs. Hinman, occurred these words of sad foreboding: "I fear we are to lose both these faithful servants of our merciful MASTER."

His brother Missionary at the Yankton Agency, in a letter recently received, says: "I am just starting on a sad errand to Santee. Mrs. Hinman died yesterday at 4.15 P.M. A joyful release from long suffering patiently endured. A noble Missionary! A holy saint! Alas for the bereaved family!" In a later letter, the same Clergyman states: "I spent five days at Santee, and buried my dear friend on Sunday afternoon. The vast concourse of both Indians and Whites testified to the loving appreciation in which she was held."

Blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of February, 1876.

ALBANY.

Albany—St. Paul's S. S., for St. Paul Scholarship.....	60 00	
Little Falls—Emmanuel, Misses B.....	5 00	65 00

CENTRAL PENNSYLVANIA.

Athens—Trinity.....	5 00	
York—St. Luke's Mission School, for White Earth.....	200 00	205 00

CONNECTICUT.

Hartford—Ch. Good Shepherd....	25 00	
Norwich—Trinity.....	30 00	
Waterbury—St. John's (of which for another team for Yankton Mission) \$41.	180 00	235 00

DELAWARE.

Wilmington—Trinity Parish, for Bp. Lee Scholarship St. Paul's School, \$37; Old Swedes S. S., for Charles Breck Scholarship, St. Paul's, \$8...	45 00	45 00
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ILLINOIS.

Galena—Grace Ch., Ladies' Miss'y Soc'y, for Poncas....	6 50	6 50
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LONG ISLAND.

Brooklyn—S. C. M.....	5 01	
St. Barnabas' S. S.....	3 60	
Ch. Reformation S. S., for D.R. Brewer Scholarship, Crow Creek....	30 00	
St. James'.....	107 39	145 99

MARYLAND.

Baltimore—Ladies of St. Paul's, for McLane Scholarship, St. Paul's, \$30, and St. Paul's Scholarship, Emmanuel Hall, \$30.....	60 00	
Through Indian Aid Society, Mrs. S. G. Wyman, for Cottage Society Scholarship, St. Paul's.....	30 00	
Christ Ch., Miss'y Soc'y, for freight.....	2 50	
Through Indian Aid Society, Ladies of Memorial Ch. Auxiliary, \$18; Grace Ch. Aux., \$25, toward support of one lady.....	43 00	135 50

MASSACHUSETTS.

Through Dakota League: Trinity S. S., Boston, for Trin-		
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ity Scholarship, Cheyenne, \$60; Christ Ch., Cambridge, for Christ Ch. Scholarship, St. Mary's, Santee, \$24; Grace Ch., Salem, \$7.	91 00		
<i>Haverhill</i> —Trinity.....	10 00		
<i>Cambridge</i> —Miss S., for Anna L. Waring Scholarship, Emmanuel Hall.....	30 00		
<i>Taunton</i> —St. Thomas.....	118 50		
St. John's, Cheyenne Scholarship.....	14 00	263 50	

MICHIGAN.

<i>Grand Rapids</i> —St. Mark's, from Auntie Wickham, thro' Woman's Miss'y Ass'n, for Bp. Hare, ...	1 00	1 00	
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NEW YORK.

<i>New York</i> —Through Niobrara League: St. Thomas' Ladies' Miss'y Soc'y, for Niobrara and White Earth, \$180.72; balance Special Fund per Mrs. Richards, \$2; Mrs. Pellew, \$5; Miss Davis, \$5; Ch. Transfiguration, for Chateau Creek, \$139; Ch. Holy Apostles, Woman's Miss'y Ass'n, \$38.90; a member, for R. C. Rogers and J. P. Lundy Scholarships, St. Mary's, Santee, \$120; Ch. Holy Communion, toward support of one lady, \$250; Calvary, per Mrs. David LeRoy, \$250; Ch. Annunciation, for freight, \$6 ..	996 62		
St. Clement's.....	30 00		
The Cottage Society, for Cottage Society Scholarship.....	30 00		
Miss S. H. W.....	15 00		
Anthon Memorial Ch. Mrs. C. C. Hunt, thro' Niobrara League.....	25 00		
St. James'	48 70		
<i>Saugerties</i> —Trinity, Mrs. G. R. S., for a horse for Bishop Whipple Hospital.....	10 00	1155 32	

NORTHERN NEW JERSEY.

Through Indian League N. N. J. : Grace Ch., Orange, \$40; Ch. Holy Communion, South Orange, \$25; Grace Ch., Madison, \$25; St. Stephen's, Newark, \$15.....	105 00		
<i>Newark</i> —A friend, thro' Rev. Dr. Henry.....	6 00		
<i>Morrisstown</i> —St. Peter's S. S., for Julia Webb Scholarship, Emmanuel Hall, \$60; St. Peter Scholarship, Cheyenne, \$6 ..	120 00	231 00	

PENNSYLVANIA.

<i>Philadelphia</i> —A friend thro' Rev. Dr. Henry	50 00		
Ch. Advent, Men's Bible Class for Bp. Whipple Scholarship, St. Paul's School, \$30; Bible Classes, for Bishop			

Hare Scholarship, St. Paul's School, \$30; A member, for Mary Amory Hare Scholarship, In memoriam, St. Mary's Santee, \$30; E. N. B., \$45....	135 00		
William Welsh, Esq. ..	1000 00		
St. Mary's, West, Dorcas Society, for freight....	2 18		
<i>Lower Dublin</i> —All Saints.....	36 36		
Through Indians' Hope Association: St. Mary's, West Phila., \$13; Christ Ch., \$16; St. James', Kingsessing, \$5; St. Andrew's, East Phila., \$10; Ch. Epiphany, \$35; St. Luke's, Germantown, \$21; Ch. Mediator, \$25; Calvary Monumental Ch., \$12; Ch. Holy Trinity, \$40; St. Luke's Ch., \$105; St. James', \$52.25; Ch. Atonement, \$4; Ch. Good Shepherd, Radnor, \$5; Ch. Covenant S. S., for Covenant Scholarship, Crow Creek, \$60; Ch. Beloved Disciple, \$2; Ch. Incarnation, \$19; J. P. H. Coates Scholarship, St. Paul's, \$60; Mr. Barrow, Glasgow, Scotland, thro' Miss Natt, \$6; St. Peter's, Germantown, Birdie Lusson \$1.25, Dora Schmidt's Mite Chest \$3, Pauline Scholarship quarterly \$15, Poor woman 25c—\$19.50; Mite Chests, Norfolk, Va., No. 8 \$2, No. 130 \$1.20, No. 92 78c., No. — \$1.02—\$5; thro' Miss Shields, \$45; quarterly collection at Anniversary Meetings of the four Branches of the Woman's Aux. to Board of Missions, Jan. 30, '76, \$15; Ch. Epiphany, \$22; St. Mary's, West Phila., \$7; St. Andrew's, West Phila., \$11; St. Jude's, \$25; Ch. Holy Trinity, \$190; St. Luke's, \$40; St. James', \$28.....	897 75	2121 23	

PITTSBURGH.

<i>Erie</i> —St. Paul's.....	27 98	27 98	
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RHODE ISLAND.

<i>Providence</i> —Indian Aid Society, for freight.....	2 38	2 38	
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VIRGINIA.

<i>Charlestown</i> —Zion Ch. (Ladies' One Cent Roll for Poncas, \$10.13; Children's Ponca Mite Chests, \$4.08)	52 95		
<i>Norfolk</i> —S. and G.....	5 00	57 95	

WISCONSIN.

<i>Delavan</i> —Christ Ch.....	15 00	15 00	
		\$4,713 40	
Amount previously acknowledged.....		13,599 25	
Total receipts since Oct. 1, 1875....		\$18,3 2 65	

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

APRIL, 1876.

REPUBLIC OF LIBERIA AND THE MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH.

It is in no unfriendly spirit, but with the most earnest desire for the well-being of all parties concerned, that we make mention here of a subject which is intimately connected with the best interests of Liberia, and of great importance in its relations to the Missionary work addressed to the native population within and beyond its borders. We refer to the attitude hitherto assumed by the people of the Republic of Liberia towards the native population by which they are surrounded. That Liberia has made a very serious mistake in respect to this there is no room to doubt ; that the government and people have begun to see this, and are, it is hoped, taking measures to correct the well-nigh fatal error, must rejoice all hearts, and especially all that long for the regeneration of Africa through the propagation of the Gospel of our LORD JESUS CHRIST.

This article is simply preliminary to a more extended consideration of the whole subject of *the future conduct of the Church's work in Africa*, which is now engaging the most earnest attention of the Foreign Committee, whose plans and conclusions will in due time be fully set forth in the publications of the Board.

In justification of the remarks made above, we give the following extracts, which are commended to the attention of our readers :

Extract from the Message of President Roberts to the Legislature of the Republic of Liberia, December 17, 1875.

"The restless and offensive attitude assumed by the natives in all parts of the country since our disaster in October, too clearly manifest the general feelings towards the Republic, and evince a disposition on their part to disintegrate and destroy our national fabric, that can only be checked by a successful prosecution and termination of the present hostilities.

"This general dissatisfaction is not very complimentary to our past policy and treatment of the natives, and should strongly direct the attention of you, gentlemen, and the whole people, to a correction of past errors, and a wholesome reformation in this respect."

EXTRACT FROM A RECENT LETTER FROM LIBERIA.

A Liberian Missionary, taking it for granted that the Gēdebo young men of our Mission have taken an active part against the Liberians, says :

"There is, I think, no doubt that they were influenced in the direction they took, partly by inducements held out to them by unprincipled foreign traders on the coast, and partly from a feeling that fairness and justice have not been meted out to them by the "Americo-Liberians." I fear they have had too much reason for the latter feeling.

"Liberians as well as foreigners have yet lessons of the most important character to learn in connection with operations both political and Missionary among African negroes. If we expect to come to this country, possessed by a free, independent and untrammelled race of people, who from time immemorial have been lords of the soil, who have for centuries conducted their own government, enjoyed their own religion, and sacredly revered their own time-honored institutions, if, I say, we expect to come here and ignore them, with all that they hold dear, before we have undermined their faith and confidence in them, we shall be most sadly and grossly mistaken. There are certain things among them that must be respected—certain rights that must be recognized or we place ourselves at once in so antagonistic a position as to destroy all opportunity of making any favorable impression upon them."

CORRECTION OF AN ERRONEOUS STATEMENT.

It has been commonly reported that our native Deacon, the Rev. Mr. Valentine, and the boys of the Hoffman Institute, under his care, have actively participated in the war troubles at Cape Palmas : it was said by some that Mr. V. had lost his life in battle. We have now the most positive proof that during the time that the war has been going on, he and his boys have been quietly pursuing their usual work at Cavalla, twelve miles away from the scene of hostilities.

We have yet seen no proof that any of our Ministers or Catechists have borne arms against the Republic of Liberia.

EXPLANATION AND CORRECTION IN ANOTHER VERY IMPORTANT STATEMENT RESPECTING THE PRESENT TROUBLES IN LIBERIA.

We have quoted above a paragraph or two from the recent Message of the President of Liberia. In another part of the same Message we

find the following remarks respecting the native tribes near Cape Palmas, in which there is reference made to a letter sent from the office of the Foreign Committee to native Ministers and others. Appended to these extracts we give the response of those addressed in said letter :

EXTRACTS FROM THE MESSAGE.

“The more effectually to accomplish their object of dismembering the Republic, the Half Cavalla, River Cavalla, Graway, Cape Palmas, Rocktown, Middletown and Fishtown tribes, together with such others as they could get to join them, combined into a so-called kingdom—under the leadership, it is painful to say, of those of their numbers who had received the advantages of an education—the graduates, scholars and native employés of the Protestant Episcopal Mission.

“And here I would remark, that while there may be, and apparently are, reasons for imputing to some of the instructors of those scholars the credit of having instilled and encouraged in them doctrines and sentiments pernicious and detrimental to the interest of the Republic, yet no blame can be attributed to the Mission itself. For on learning of the combination referred to, the Secretary of the Foreign Committee of said Mission, issued a circular, under date of December 20, 1874, to those in their employ, in which, after referring to the account of a conference held at Cape Palmas in December, 1873, at which the Gëdebo tribes united themselves by treaty into one kingdom, the following statements are made :

“‘This matter is one with which the Committee have, of course, no right to meddle except in so far as it relates to those who are connected, in some capacity, with the Mission work which the Committee are prosecuting within the limits of Liberia. As far as SUCH PERSONS are concerned the Committee feel that they have a duty to perform.

“‘The Committee know no government within the limits of Liberia other than the Liberian Government. It is under the protection of that government that the Missionary work is carried on, and everything conspires to make the Committee most anxious that nothing shall interfere with the growth and prosperity of said government. This view must control the Committee in all their operations in Liberia, and in this view it is expected that all persons employed by them will agree.

“‘It is with no little concern that the Committee observe, in the account published in the *West African Record*, before referred to, the names of persons employed by the Foreign Committee. Therefore it is that the Committee desire me to send to you in their name, this letter of caution.’”

It is gratifying to know that, so far as the natives belonging to our Mission were concerned, their connection with the combination above mentioned, had for its object something very different from that which

was apprehended. This is made evident from the following communication from those specially addressed in the Secretary's letter of caution.

CAPE PALMAS, LIBERIA, WEST AFRICA,
February 12, 1875.

REV. R. B. DUANE, D.D., *Sec. and Gen. Agent.*

REV. AND DEAR BRO. : Whereas we received a printed letter of caution from your Committee in regard to the affairs concerning the Gēdebo and Liberian Governments, we feel ourselves obliged to make the following statements and explanations, by way of replying to your letter referred to above.

In the first place, we beg to say that the Gēdeboes were *one people, governed by one king, previous to the immigration of the Americo-Liberians here*. But shortly after the arrival of the latter the former had been divided into two divisions or sections. The result of the separation of the Gēdeboes kingdom into two parts has since been their engaging frequently in petty wars and skirmishes. In order to discontinue these wars and skirmishes, and to have peace restored among them, it was absolutely necessary to have them *reunited* into that very identical *kingdom* from which they separated.

The Liberian Government with delegations from various surrounding tribes tried the best they could to prevent these wars and skirmishes and to bring about peace ; but they had utterly failed.

But we, the Gēdebo Christians, made this matter the subject of prayers, and through our endeavors the desired reunion was successfully effected, and peace was eventually concluded in 1873, with no intention whatever to interfere with the Americo-Liberian Government. Our presence and position in the Gēdebo conference, held in 1873, were no more than those of arbitrators and umpires of all the then disputes and contentions between the two sections, which we were endeavoring to settle.

We acted thus then with a pure motive to conform to the declaration of our Lord : "Blessed are the peacemakers, for they shall be called the children of God." We further beg to forewarn your Committee that some of the Americo-Liberians, since the establishment of your Mission among our people, have had, and still have, a deep-rooted but unfounded prejudice against us.

We therefore beg the Committee to be cautious how to receive accusations from Liberia against us, however plausible they may be. In all your discussions and decisions of such matters you must be guided by the scriptural rule of St. Paul : "Prove all things and hold fast that which is good," otherwise your Committee will be forced to be guilty of error and injustice in dealing with us, although unwittingly on your part.

Moreover, although we earnestly desire and labor for the conversion

of our people, and are trying our best to influence them for good, if possible, yet, as heathen, we are not responsible for their actions. We heartily wish the Committee success in their operations here among our people.

We have the honor to be your obedient servants,

SAM'L W. SETON,
A. POTTER,
OWEN E. SHANNON,
M. P. VALENTINE,
JAMES BOYD,
ED. W. APPLETON,
SAMUEL BOYD,
JNO. FARR.

DEATH OF MRS. C. C. HOFFMAN.

WE have here to record the departure of another of the faithful servants of the LORD who, years ago, labored as Missionaries in Africa. In June, 1856, Mrs. Hoffman (then Miss C. M. Hogan) arrived at Cape Palmas. She was shortly afterwards married to the Rev. C. Colden Hoffman, and was his efficient help-mate until his death in Nov., 1865. Mrs. H. continued her labors for a year or two after Mr. Hoffman died, when her return was made necessary by the state of her health. In the years which followed, during which she was a very great sufferer, her interest in the Mission in Africa continued unabated, and there was no time in which, had she been strong enough, she would not have been glad to return to the Mission.

Her death occurred in the City of New York, on Monday, February 14, 1876.

"Blessed are the dead who die in the LORD."

PLEASING TRIBUTE TO THE LATE MRS. BOONE.

THE following extracts are from a letter of a lady resident of the city of Soochow, China, addressed to the Rev. Mr. Thomson, Shanghai :

"I did not hear of dear Carrie Boone's death until several days after her burial, and I was not a little surprised and grieved at the intelligence. What a loss to her husband and children !

"I feel that in her death there is snapped asunder another one of the cords that made life pleasant and desirable. I loved and esteemed her highly. From her early youth her character was full of promise, and her

loving, gentle disposition made her a favorite with all who knew her. And she was a truly humble, devoted Christian.

"How sweet to know that she sleeps in JESUS, 'That blessed sleep, from which none ever wake to weep.' There always seemed to me in that most beautiful burial Service of your Church, something so appropriate in the ascription, 'We give Thee hearty thanks for the good examples of all those Thy servants, who, having finished their course in faith, do now rest from their labors.'

"One cannot wish to recall the spirits of the sainted dead—only give thanks for them and for their holy lives, and hasten on to join them in a brighter world. But the sense of one's own loss is often deep and sad."

DETENTION OF MRS. ROBERT NELSON AND CHILDREN IN SAN FRANCISCO.

Our last number mentioned that Mrs. Nelson and three children were detained in San Francisco by the sickness of her daughter Rose, about ten years old, and that Dr. Nelson and the rest of the party had gone on to China on the steamer of 1st of February. We venture to give the following few lines from Mrs. N.'s letter of 26th of February :

"Yours of February 16 I received to-day, and thank you and all at the Rooms for your sympathy in this our great trial. We have been sorely tried, and but that we knew all our ways are ordered by ONE 'too wise to err, too good to be unkind,' our hearts would have failed us. Our darling child has once since her father left, been very near the better land, but in the last ten days so very rapid has been her improvement, the Doctor assures me in two months, or in perhaps six weeks, I may go to Japan and stay there until the first frost of Shanghai, or perhaps go on to China even in May. My husband's stay here, has aroused great interest in the Chinese. The attention and kindness of the Clergy we can never forget—and they look after my *wants* most kindly. I ask the sympathy of our dear friends in the Bible House ; and all I desire is, to work in China ; and our little sufferer says, 'Mamma, I would rather die, than take papa away from China.' Believe me,

"Yours sincerely."

JAPAN.

LETTER FROM REV. A. R. MORRIS.

OSAKA, JAPAN, *January 10, 1876*

REV. AND DEAR SIR : Since my last I received yours of August 14. I thank you very much for the sympathizing and encouraging words of

your letter. It is a great help to us, among the discouragements of the work, to receive words of good cheer from our well-wishers at home.

Between Oct 1, 1875, and Jan 1, 1876, I preached thirty-one times in the street chapel. Two of our converts were also there, Monday and Thursday nights, and made addresses. The days that I was unable to get congregations large enough to preach to, I usually had opportunities of talking or explaining the Bible to two or three. There were seven days during that time on which no one came, exclusive of those in which I was prevented from going there myself. A few have come pretty frequently, but the most were persons who merely dropped in. The congregations averaged about thirty.

On Oct. 5, Mrs. Quinby left us, in very feeble health. It was a sad day to all the members of our Station, as well as our converts, many of whom she had been the means of bringing to the SAVIOUR. We hoped very much the voyage and the milder air of California might restore her. But the 23d of December brought the sad news of her death, and cast a dark cloud over the festivities of Christmas week.

The Bishop came here Oct. 29, and remained with us until Nov. 9. There were no Confirmation class for him, but his coming cheered us up, as it always does.

On Nov. 4, Dr. Laning had a patient from Loo Choo, which is a dependancy of Japan, lying farther to the south, but having a different language. I had a short conversation with him. He had heard of Christianity, but had never heard any of its teachings. He listened very respectfully, as I told him something about it, but as was to be expected, was a good deal surprised and rather incredulous. He said Buddhism was the prevailing belief in his country. I was surprised to find that I could understand his Japanese more easily than that of the natives, and he also seemed to have no difficulty in understanding me, which is more than I can say of many of the Japanese:

On Nov. 18, I preached in the chapel of the English Church Mission. And in return, on Nov. 20, Rev. Mr. Dening, the E. C. Missionary at Hakodate, preached in our street chapel, when he got it packed fuller than it has ever been. He has got the style of a Buddhist priest, and a good strong voice, and he has made such good use of the two years he has been here, in the language, that the people just throng to hear him. The next day being Sunday, he preached in our Mission chapel.

On Nov. 24, an incident occurred showing the benefit of casting our bread on the waters. To explain it I shall have to go back a little. On April 9, 1873, I went to Kobe. There was no railway at that time, and when I got through what I had to do, I found there was no steamer coming up, and no prospect of there being any that night. I tried to hire a sailing boat, but without success. At last a small boy, hearing the price I offered for the sail boat, asked me to follow him, and he led the

way to a small junk, filled with passengers, about to start for Osaka, but there was no knowing when she would get there ; however, I stepped aboard, hoping to get up some time before morning. Soon after we started, a man in a neat suit of foreign clothes, addressed me, and began to inveigh against the folly of his countrymen, in persisting in wearing Japanese costume. Foreign costume was more convenient, more durable, better in every way ; that he was a tailor skilled in making foreign clothes, and was doing his best to work a reform in the poor taste of the natives, but hitherto with but small success.

He then asked what my profession was, and listened attentively, and seemed to take in the idea. But at last, he said that was all very well, but how about the money part of the business. He did not think we could get much from the Japanese at the start. I then explained to him the nature and objects of our Missionary Societies. He gave a look of surprise, as if it was a very novel idea to him, and said "Well you will not catch Japanese doing that sort of thing."

By this time the wind had all died away, the boatmen were giving a lazy pull at the oars, and there was a prospect of our spending the night on the water. After about an hour of floating about, we saw a steamer which we had met just after leaving Kobe, returning to Osaka. After consultation, it was agreed on all hands that we should hail her if possible, and get her to take us in tow, which could be done by each passenger paying a little extra fare. Unfortunately, we had drifted considerably out of her track, and it was too dark for her to see any signals. So all the male portion of the passengers, and some of the hands, stood up and united their voices in loud hails, while the boatmen, who were more interested than we were, pulled at the oars with a will, in the direction of the steamer. At last, we had the satisfaction of seeing her stop, and soon came up alongside. There was only one difficulty—they wanted five dollars and we only wanted to give three ; but as they had rather the advantage, as it was much more comfortable for them to leave us, than for us to be left, we had to give in. Once in tow, every one was in a very good humor, and the tailor came back to hear more of what I had been talking about, and this time several of the other passengers came around, and after hearing some account of the Christian religion, one and all expressed themselves very much pleased with it, and several, and especially the tailor, said they would come to the Mission in Osaka and receive further instruction. But alas ! the promise, like many other similar ones, was forgotten, and I did not see any of them again.

On the 24th of Nov. my tailor friend made his appearance at the street chapel, with two of his acquaintances, whom he had brought to hear the Gospel. But this time he had so far degenerated as to come dressed in Japanese costume, and I did not recognize him. He said he had heard me talk on the Kobe boat. I told him he must be mistaken, I had not been

on a Kobe boat for two years. He said it was nearly three years ago, and then I remembered about it. I talked with them a while, and his friends seemed attentive and interested, but I suppose, if the whole truth must be told, he himself went to sleep, and awoke at the conclusion apparently much refreshed, and joined his friends in thanking me very much, and said they would come again.

On Dec. 10, a young man who had come to the chapel several times applied for Baptism, and I have since been instructing him. He comes every day to the chapel to read and study the Bible, and seems much interested. I hope very much he may continue. Latterly I have been teaching him and my teacher, and occasionally some other young men, three times a week in a Bible class.

On Dec. 28, I went to Kobe, to have the lease of Miss Eddy's house stamped by the Consul. I there met Mr. Newwitter, our lately arrived Consul, for the first time. He inquired very kindly, and expressed interest in our work, and declined to take the usual fee for his services, inasmuch as it was for the Mission.

On Jan. 2, 1876, I baptized Mr. Quinby's servant, the woman who was married to one of our converts a year ago. She has been living a consistent life ever since, and I hope very much she will continue steadfast.

There seems some possibility now of a war with Corea, though every one hopes very much it may be averted, as the finances of the country are in such a state that it seems suicidal to engage in war, even supposing Japan should conquer, which is far from certain, as China may very probably side with Corea.

It is hard to say what the immediate prospects of the spread of Christianity are. There is no doubt the truth is spreading. The young man of whom I spoke about as having applied for Baptism, told me that many people in his native province, who had never seen a foreigner, had been reading Christian books and expressed themselves as favorably impressed with its teaching. Others frequently come to the chapel and say they have been reading books and tracts, and want to learn more. At the same time there can be no doubt, there is a great deal of secret opposition and some more open.

With kind regards to the brethren at the Rooms,
I remain, yours sincerely.

LETTER FROM REV. C. T. BLANCHET.

YEDO, JAPAN, *Jan. 25, 1876.*

REV. AND DEAR DOCTOR: The routine of our work has been so much the same since you have heard from us last, as to furnish few incentives for writing. Yet, although the novelty of "first impressions" has passed away, and the impatient eagerness of the young Missionary may have somewhat abated, we are none the less realizing every day that there is a grand and glorious work to be done here in Japan.

We reopened our school on the 1st of September, with thirty-five boys, and although we have suffered a serious loss in the defection of our native assistant, we have managed to keep up an average of fifty-four up to the close of the year.

The attendance at the Sunday and other Services has also been quite gratifying, averaging as follows :

	<i>Sept.</i>	<i>Oct.</i>	<i>Nov.</i>	<i>Dec</i>
Sunday Morning Service.....	51	74	84	84
Sunday-school Service.....	72	68	74	71
Sunday Evening Service, in English—				
Foreigners.....	10	12	10	12
Natives, mostly pupils.....	23	16	21	28
Night preaching, four times a week.....	44	84	41	32

Some time in September I was asked to go and preach in a private house, out side of the “foreign concessions.” I accordingly went, and preached to them once a week, without any objection or interference on the part of the authorities. Owing to the pressure of business in preparation for the New Year—most of my hearers being either shop-keepers or salesmen—these Services were discontinued during the month of December, and the bad weather has prevented me from resuming them after the New Year festivities were over, as intended. The night preaching at our little chapel also has been suspended this month for the same reason.

There have been twelve persons baptized in the Mission since our last report—a foreign lady, who was also confirmed, and has since returned to America ; a foreign child, and ten natives, including eight females. This accession of females to our list of native Christians, however, is greatly due to the interest an American lady took in our work and in some of the candidates for Baptism. Now, here is a beginning of work among the women; an evidence that they can be reached and rescued from their degradation, and be made modest and moral Christian woman. Shall I not repeat our oft reiterated appeal for some good, earnest and devoted Christian ladies to come out, and carry on this good work? Can it be that the Church is not able to send us at least two female Missionaries for Yedo? Is she not able to do for her Missions in Japan what other Christian bodies are doing? They are not wanting, I am sure, who would gladly come, if they were only asked to come, or sent when they offer themselves for the work. • Let us hope that our appeal will commend itself to those who take an interest in this portion of the LORD’s vineyard.

With kind regards to all the friends at the Rooms,

I remain sincerely yours,

EXTRACTS FROM MISS ELLEN G. EDDY’S LETTER TO THE LATE SECRETARY AND GENERAL AGENT.

AM. EP. MISSION, OSAKA, JAPAN, *Jan. 22, 1876.*

DEAR SIR : Your letter of Oct. 30, was received by the same mail that brought the news of Mrs. Quinby’s death. Through the Rev. Dr.

Denison I heard of your sons illness, and when news of his death reached us, prayers were offered in the chapel for your sorrow.

The happiness given to loved ones gone, brings joy even in the midst of grief, and those who wore "the white flower of their life unstained," leave behind them a memory which the grave cannot touch, and makes us love and reverence Him Who gave them to us, even though He has taken them away.

To the Mission, and friends who knew her, the loss of Mrs. Quinby was sadly felt. Brave woman! only one in many could do as she did; but the spirit which "suffers and endures," animated her. How brightly her record closed, others more fittingly can tell.

My scholars this fall and winter have numbered fourteen, but three have withdrawn, two by removal from the city, and one preferring to attend Japanese school. We try to teach Japanese, but of course not as it is taught in native schools. I wish my number were greater, but trust after a while they may be. I think a great deal of my little ones, who are learning to care for me. Once they were so shy and distant, reciting their lessons, then going away, but the swings on the play ground will explain the charm which now retains them later than I wish, as it disturbs my studies. I send you a small "photo," taken a few days ago. I wish you could have seen the delight they manifested at the event: "getting roses ready for the fair," did not excel the preparations made and the excitement displayed; the well-oiled locks, and arrangement of the sash which confines the dress into artistic ties, which spread immensely out in folds behind—all this grandeur cannot be seen in the picture, nor the pretty crape dresses, bright with colors and gold embroidery.

A MISSION TO THE TRIBES ON THE ZAMBESI.

WHEN Dr. Livingstone reached the river Zambesi, in performing his celebrated feat of crossing the continent of Africa from Loanda on the west to Tete on the east, he was often asked by the natives, "Have you smoke that sounds in your country?" and they assured him that some way off "smoke did sound."

He went in the direction pointed out by the natives, and whilst sailing down the river Zambesi, saw, at a distance of five miles, vast columns of what looked like the smoke caused by burning large tracts of grass. The columns bent with the wind, and their tops appeared to blend with the clouds; they were white below, and higher up became dark, so as to appear like smoke. There was a dull roaring sound which was heard as far as the columns were visible.

LIVINGSTONE AT THE FALLS OF ZAMBESI.

Livingstone pulled down the river and came upon the most gigantic



VICTORIA FALLS, ZAMBESI RIVER.

waterfall ever seen, it being much wider than the Falls of Niagara. He found that the smoky columns that sounded were vast masses of vapor and spray hurled upwards for hundreds of feet above the level of the water, and that the sound was caused by the deafening rush of a vast river over a great precipice.

After risking himself in a small canoe, Livingstone got upon an island just above the falls, and creeping with awe to the verge, he peered down a large rent in the earth which had been made from one side of the river to the other, and saw the immense stream tumbling down into it. This vast rush of foaming water could find no stream in front and only an opening on one side.

The great fissure down which the Zambesi falls is in hard rocks, which are quite perpendicular; and on looking into it nothing but a dense white cloud could be seen. From this cloud rushed up a great jet of vapor, exactly like steam, and it mounted two hundred or three hundred feet high; there condensing, it changed its hue to that of dark smoke, and came back in a constant shower.

A GRAND AND SUBLIME SCENE.

Two bright rainbows were seen in the vapor, and the grandeur and sublimity of the scene were increased by the beauty of the surrounding country, for the everlasting spray fertilized the soil, and the forest trees, with their tropical underwood, clothed the banks for miles. Livingstone named this wonderful cataract the Victoria Falls.

It is to him that we owe the first account of the great river Zambesi, and the remarkable waterfall. But this great Missionary explorer was much more deeply interested in the numerous tribes of the natives who live near the river, than in these geographical discoveries, and he urged the followers of CHRIST to establish Missions amongst them.

BISHOP WILKINSON GOING TO THE TRIBES ON THE ZAMBESI.

The Missions of the English Church in Zululand have been gradually drawing nearer to these tribes, and now Bishop Wilkinson announces that he has sent in to the Metropolitan of South Africa his resignation of the present diocese of Zululand, and that he intends asking of the Provincial Synod of South Africa the Mission to the tribes toward the Zambesi.

SPECIAL NOTICE.

PERSONS remitting to the Foreign Department, either contributions for the work, or subscriptions for CARRIER DOVE and TEN WEEKS PAPER, will greatly facilitate the business arrangements of the Foreign Committee:

First. By making all checks, drafts or Postal Money Orders payable to JAMES M. BROWN, *Treasurer.*

Second. By purchasing all Postal Money Orders *not* on "New York," but on "STATION D, New York."

ACKNOWLEDGMENTS.

N. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

☞ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

☞ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from February 10 to March 10, 1876.

ALABAMA.				Waterville—St. John's Mission S. S., for China.....			
Farmsdale—St. Michael's.....	\$8 00					6 00	
Mobile—Trinity.....	10 00	18 00		Woodbury—St. Paul's, Woman's Auxiliary.....		14 00	
ALBANY.				Wolcottville—Trinity.....		22 00	911 11
Morris—Zion.....	5 00			DELAWARE.			
Salem—St. Paul's.....	15 00	20 00		Christiana Hd.—Christ Ch., five cent collection, \$42.06; Box 8774, \$7.63.....		49 69	
CALIFORNIA.				Christ Ch. S. S., of which for Bridgman Mem. School, Shanghai, \$41; for Hoo'g Neok's School, Shanghai, \$20; for Mexico, \$5.....		66 00	
Santa Cruz—E. C. B.....	5 00			Wilmington—St. Andrew's, of which S. S. for "Rev. Wm. Russell" Scholarship, Cape Palmas, \$75.....		209 00	324 69
Stockton—St. John's.....	14 21			FOND DU LAC.			
Watsonville—Grace Mission, of which S. S., 50c.....	7 30	26 51		Eureka—Box 6169.....	2 25	2 25	
CENTRAL NEW YORK.				GEORGIA.			
Binghamton—"D.".....	2 00			Cartersville—Ascension.....	4 70		
Ithaca—St. John's, for China.....	14 46			Savannah—Box 1211.....	9 75	14 46	
Theresa—Box 16032.....	40			ILLINOIS.			
Red Wood—St. Peter's S. S.....	82	17 68		Aurora—Trinity.....	3 76		
CENTRAL PENNSYLVANIA.				Chicago—Mrs. M. S. Marsh.....	10 00		
Athens—Trinity.....	11 42			Galena—Grace.....	10 00		
Honesdale—Grace S. S., for Scholarship in Miss Fay's School, China.....	40 00			Rockford—Emmanuel.....	11 30	85 06	
Manhetm—St. Paul's.....	1 00			INDIANA.			
Montrose—St. Paul's.....	20 85			Richmond—Reuben Myrick.....	24 00	24 00	
Tonawanda—Christ Church.....	70 65	143 92		IOWA.			
CONNECTICUT.				Davenport—Grace Cathedral S. S., for "Bp. H. W. Lee" Scholarship in Boone Mem. School, China.....		9 90	
Birmingham—St. James'.....	35 70			Des Moines—St. Paul's, of which Boxes, \$5.09; Woman's Miss'y Ass'n, for "B. T. Reed" Scholarship in Orphan Asylum, Cape Palmas, \$18.75.....		23 84	
Branford—Trinity, of which from Mr. David Averil, \$12.91.....	28 71			Keokuk—Mrs. O. P. McDonald... St. John's, Kemper Missionary Society.....	20 00	62 84	
Hartford—A. & W. note, Interest due Jan. 1, '76, \$160; Int. on same, \$9; Int. due Jan. 1, '76, \$142.50; Rents, 21.50.....	323 00			Waverly—St. Andrew's*			
S. & K. note, Interest acc't Bohlen Fund, \$5.04; acc't Bohlen Bk. Fund, \$16.59; acc't Keith & Trinity Fund, \$4.29; Interest, \$91.42.....	117 34			KENTUCKY.			
Trinity, "A member".....	5 00			Frankfort—Ascension, for "Ascension" Scholarship Bp. Boone Memorial School, China.....	16 47		
Hebron—St. Peter's.....	10 00			Louisville—Box 3694.....	5 50	21 97	
East Haddam—St. Stephen's.....	16 56			* The amount of Mrs. J. H. B.'s offering for Bp. Lee scholarship, etc., etc., omitted in March number, was \$5.			
Miford—J. M., for Bp. Auer Mem. Ch., Monrovia.....	100 00						
Meriden—St. Andrew's.....	54 00						
New Canaan—St. Mark's.....	12 80						
New Haven—"C. L.," for Rev. G. W. Gibson, Monrovia, \$5; for Bp. Williams' work, Japan, \$5.....	10 00						
North Haven—Miss Harriet Pierpont, for China.....	10 00						
Plymouth—St. Peter's.....	10 00						
Watertown—A friend to Missions	100 00						
Waterbury—St. John's, Boxes, \$34, for China; A member, \$2.....	36 00						

LONG ISLAND.

<i>Astoria</i> —Box 10548, Mrs. J. Blackwell.....	1 00	
<i>Brooklyn</i> —Grace, add'l.....	15 80	
Grace Chapel.....	1 10	
Emmanuel.....	26 84	
(E. D.)—Christ Ch. S. S., for Scholarship in Japan.....	50 00	
Through Woman's Auxiliary, S. O. M., for F. M. Fund, salaries, China.....	5 00	
Through Woman's Auxiliary, S. O. M., for "Frederick Mason" Scholarship in Miss Fay's School, Shanghai.....	40 00	
St. James' S. S., for Scholarship in Miss Fay's School.....	40 00	
<i>Suffolk Co.</i> —"Missionary,".....	50 00	228 54

MARYLAND.

<i>Alleghany Co.</i> , Cumberland—Box 13305, \$5.25; Box 5309, \$5.....	10 25	
<i>Mt. Savage</i> —St. George's S. S., for "Willie Taylor" Scholarship, China.....	10 00	
<i>Baltimore Co.</i> , Baltimore—Christ Ch., through Woman's Auxiliary.....	10 00	
St. Barnabas' S. S. Box, Grace, of which a Parishioner, \$1.....	6 39	
<i>Catocti Co.</i> , Prince Frederick—St. Paul's.....	101 00	
<i>District Columbia</i> , Rock Creek—St. Paul's, of which Box, \$19.79.....	7 88	
Washington—Epiphany.....	41 43	
<i>Howard and Anne Arundel Cos.</i> —Trinity.....	224 36	
<i>St. Mary's Co.</i> , Leonardtown—St. Andrew's.....	25 00	
St. Andrew's.....	4 66	
<i>Washington Co.</i> , Hagerstown—St. John's.....	27 74	468 71

MASSACHUSETTS.

<i>Boston</i> —Chapel Good Shepherd, for F. M. F.....	25 00	
<i>Cambridge</i> —B. Vaughan.....	7 45	
<i>Dedham</i> —St. Paul's, of which Box \$585, \$21.....	103 90	
<i>Dorchester</i> —All Saints'.....	8 10	
<i>Haverhill</i> —Trinity.....	7 50	
<i>Lanesboro</i> —St. Luke's.....	10 81	
<i>Lawrence</i> —Grace, for F. M. Fund.....	10 00	
<i>North Attleborough</i> —Grace Ch.....	6 30	
<i>Roxbury</i> —St. James'.....	114 63	
<i>Wilkinsonville</i> —St. John's.....	5 00	
<i>Worcester</i> —All Saints'.....	50 00	348 69

MICHIGAN.

<i>Detroit</i> —Mariner's Free Church, Box.....	60	60
St. Stephen's, Boxes, thro' Woman's Aux.,	2 39	
<i>Hillsdale</i> —St. Peter's, of which from S. S., \$2.....	8 00	
<i>Jonesville</i> —Grace.....	1 05	12 54

MINNESOTA.

<i>Lake City</i> —St. Mark's.....	3 50	3 50
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MISSOURI.

<i>Lexington</i> —Christ Ch.....	10 85	
<i>Savannah</i> —St. Mary's.....	10 00	20 85

NEBRASKA.

<i>Omaha</i> —Trinity Cathedral.....	30	30
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NEW HAMPSHIRE.

<i>Dover</i> —St. Thomas.....	7 70	
<i>Exeter</i> —Christ Ch.....	3 90	
<i>Manchester</i> —Grace.....	25 00	35 60

NEW JERSEY.

<i>Beverly</i> —St. Stephen's.....	15 00	
<i>Florence</i> —St. Stephen's S. S., "A Class Box,".....	2 30	
<i>Trenton</i> —St. Michael's, add'l, of which from Mr. Stewart's Box, \$5.....	10 00	27 30

NEW YORK.

<i>Bedford</i> —St. Matthew's, Ladies' Ass'n, for F. M. Fund.....	8 80	
<i>Briar Cliff</i> —All Saints'.....	14 03	
<i>City Island</i> —Grace, Boxes.....	8 00	
<i>Edgewater</i> —St. Paul's, Boxes.....	9 23	
<i>Fordam</i> —St. James'.....	25 66	
<i>Marlboro</i> —Christ Ch., for Mexico.....	5 00	
<i>Malteawan</i> —St. Luke's.....	44 30	
<i>New York</i> —Incarnation.....	683 33	
Grace, Woman's F. M. Ass'n, for F. M. Fund, towards Mrs. Auer's support, \$50; towards support of Hoffman children, \$50.....	100 00	
Holy Trinity, Harlem.....	50 03	
St. George's, A lady, for F. M. Fund, salaries, China.....	10 00	
St. Mark's, R. J. Warren.....	82 28	
St. Mary's, Manhattanville.....	10 00	
St. Timothy.....	11 50	
Trinity Chapel, Woman's Miss'y Ass'n, for F. M. Fund, add'l.....	10 00	
<i>Rye</i> —Christ Ch.....	117 03	
<i>N. Y.</i> , Miscellaneous—"Japan," for Japanese Scholarship in Boone Memorial School, Wuchang.....	40 00	
M. F. H.....	15 00	1194 09

NORTHERN NEW JERSEY.

<i>East Orange</i> —Christ Ch., Box 12550.....	2 80	
<i>Newark</i> —House of Prayer.....	4 70	7 50

NORTH CAROLINA.

<i>Ashville</i> —Trinity.....	15 00	
<i>Wilmington</i> —St. James'.....	2 00	17 00

OHIO.

<i>Bellevue</i> —St. Paul's, Boxes, of which from S. S., for for Africa, \$5.....	16 50	
<i>Toledo</i> —Trinity, of which from S. S., \$7.12.....	136 13	152 63

OREGON.

<i>Oregon City</i> —St. Paul's.....	7 85	
<i>Salem</i> —St. Paul's, of which from S. S., \$2.....	10 00	17 85

PENNSYLVANIA.

<i>Cheltenham</i> —St. Paul's.....	61 35	
<i>Coatesville</i> —Trinity.....	33 83	
<i>Philadelphia</i> —Ch. Good Shepherd, thro' Ladies' Foreign Committee, for F. M. Fund.....	2 10	
Christ Ch. Chapel.....	1 00	
Ch. of the Redeemer (Seamen's Mission) of which through Ladies' Foreign Committee, for F. M. Fund, \$26.71... ..	30 71	

Holy Trinity, of which for Bridgman Mem. School, China, \$25; for Education in Haiti, \$157.....	2224	28
Holy Trinity, for Mexico, Alex. Brown, \$500; L. Coffin, \$100; John Clayton, \$100; Miss Blanchard, \$50; Collection, \$84.50.....	834	50
St. John Evangelist, thro' Ladies' Foreign Committee, for F. M. Fund.....	1	10
St. Peter's, Germantown, of which thro' Ladies' Foreign Committee, for F. M. F., \$18.81.....	1095	05
St. Peter's, of which for Mexico, \$257.50; for Dr. Hill, \$67; Haiti, special, \$100.....	1167	56
St. Luke's, Germantown, of which thro' Ladies' Foreign Committee, for F. M. Fund, \$8.55.....	167	55
St. Mark's, add'l.....	1	74
West Philadelphia—St. Mary's.....	2	00
Haiti.....	20	00
West Chester—Clifford Alston S. S. (Colored), for personal benefit Rev. S. W. Seton, Africa.....	15	00
Holy Trinity, Woman's Miss'y Ass'n, for F. M. Fund, salaries, China.....	40	00
White Marsh—St. Thomas'.....	21	29
Miscellaneous—Ladies' Foreign Committee, for F. M. Fund, quarterly collection at Missionary Meeting, Jan. 30.....	15 00	5734 06

PITTSBURGH.

Butler—St. Peter's, of which Box 7614, \$1.71.....	11	33
Oil City—Christ Ch.....	10	00
Pittsburgh—St. Luke's Mission.....	2 74	24 07

RHODE ISLAND.

Lonsdale—Christ Ch.....	73	34
Providence—Ch. of Redeemer.....	27	00
St. John's.....	12	00
Woonsocket—St. James'.....	21 00	183 34

SOUTH CAROLINA.

Charleston—Holy Communion.....	9	50
St. Thomas and St. Denis—Of which Box, \$6.05.....	11	31
Summerville—St. Paul's, of which Box, \$50.....	8 51	29 32

SOUTHERN OHIO.

Columbus—St. Paul's.....	8	55
Portsmouth—All Saints', five ct. collection.....	33	50
Zanesville—St. James'.....	47 50	89 55

TENNESSEE.

Columbia—J. T. Beckelt, for Liberia.....	2	00
Nashville—Christ Ch.....	19 00	21 00

VERMONT.

Burlington—St. Paul's.....	5	00
Gulford—Thro' Woman's Auxiliary, for F. M. Fund.....	5	00
Wallingford—J. C. B.....	10 00	20 00

VIRGINIA.

Abemarle Co., Charlottesville—Christ Ch.....	35	00
Alexandria Co., Alexandria—St. Paul's, of which for Mexico, \$1.....	2	50
Caroline Co., Port Royal—St. Mary's and St. Peter's, Boxes.....	27	79
Charlotte Co., Mossingford—Boxes, of which for Joppa, \$3.40.....	4	64
Clark Co., Millwood—Christ Ch., Mrs. R. H. Lee.....	5	00
Fauquier Co., Whittle Parish—For "Bishop Johns" Scholarship, Shanghai.....	6	26
Norfolk Co., Portsmouth—Trinity, of which for Joppa, \$5; for Mexico \$7.....	57	00
Norfolk—Christ Church, Boxes.....	11	30
From sale of flowers, for F. M. Fund, salaries, China.....	5	00
St. Paul's.....	68	58
Prince George Co., City Point—St. John's.....	5	00
Martin's Brandon—Merchant's Hope.....	7	00
Martin's Brandon.....	9	55
Prince William Co., Haymarket—St. Paul's S. S., Box.....	2	00
Richmond Co., Warsaw—From Lunenburg Par. Mis'y Society, for "Bishop Johns" Scholarship in Rev. E. H. Thomson's Boy's School, Shanghai, China.....	1	00
Roanoke Co., Salem Parish.....	27	66
Westmoreland Co., Washington—St. Peter's.....	7	00
Union—All Saints'. Mrs. E. C.....	5	00
Rocky Mount—Mrs. G. H. T. G.....	1 10	285 36

WESTERN MICHIGAN.

Allegan—Ch. Good Shepherd.....	2	25
Ionia—St. John's.....	8	63
Muskegon—St. Paul's S. S.....	1 00	11 88

WESTERN NEW YORK.

Rochester—St. Luke's, of which Woman's Miss'y Association, \$59.71; for Mexico, \$64.63.....	178 76	178 76
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WISCONSIN.

Madison—R. H. Roberts, Box....	1 22	1 22
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WASHINGTON TERRITORY.

Seattle—Trinity.....	11	35
Vancouver—St. Luke's, of which Box \$120, \$1.15; Box \$123, \$8.40.....	17 00	23 35

LEGACIES.

New London—Estate of Miss J. S. Richards.....	2000	00
Watertown—Estate of Susan Bronson.....	299 61	2299 61

MISCELLANEOUS.

"Anonymous," for Mexico.....	1	35
E. & S.....	2 00	3 35

Total Receipts.....	\$13,015	45
Amount previously acknowledged..	34,529	77
Total receipts since Oct. 1, 1875...	\$47,543	22

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

APRIL, 1876.

** * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

LETTER FROM REV. JAMES SAUL, D.D.

CLOVER, HALIFAX COUNTY, VA.

YOU will perceive I am *at* Clover, in Southern Va., but I can tell you I am not *in* an atmosphere favorable to personal comfort, the thermometer at 6 A. M. to-day being twenty-four above Zero. Mine host gives good fare and plenty of wood for the chimneys, but it is hard to obtain bodily warmth. Wrapped in overcoat and shawl I made my way yesterday to the Mission school, where I found seventy boys and girls, from seventeen years of aged own to eight or ten, *in a room* of about sixteen feet square; that is, the greater part of the story below the attic of the dwelling house of the teacher. The pupils were seated on rough boards as you will readily judge, placed very close together. The school was formerly in the building called the African Church which belongs partly to the Philadelphia Friends' Freedmen's Association, and to the *parents of children, pupils in our Mission school*. While the principle teacher Mrs. Miles was away in December last, by some means the County got possession of it for its school, which is under a white female teacher. The school of the Com-

mission has about fifty more pupils than that of the County. I saw Mrs. Miles after the school was dismissed, and in the few hours of opportunity which I have had, formed a very favorable opinion of her. Her complexion is nearly black, she is intelligent, converses well, has a very agreeable voice and good manners ; is a good instructor, has had much experience as a teacher, was a Missionary in Africa of the Presbyterian Church, and loves to work among the people of her color. She and her son are now members of the Protestant Episcopal Church.

She requires an assistant. Her son a capable man, educated at Lincoln University, has been aiding her without compensation. He cannot give his services any longer, but is willing to work for less than they are worth. There are religious Services in the school daily, and it is obligatory on the pupils to attend the Sunday-school.

There are Church Services on Sundays a portion of the time, and lay reading when there is no Clergyman present. This school is a useful Christian instrumentality in a small place where seed costing little, will, I doubt not, produce much fruit to the glory of God and the welfare of that race which the Commission was organized to benefit.

COLUMBIA, S. C.

REV. B. B. BABBIT.

THREE years ago I was approached by several of the leading colored men in the city, and asked if I would hold Service and preach to them if some house or hall could be found. Two Sundays before Easter of that year we held the first Service in a Masonic Hall. It was capable of seating forty or fifty persons. We continued to hold Service there till fifteen months ago, when we moved to a larger building, the Mason's Hall being much too small for the growing congregation. When I came to Columbia (now nearly five years), I was appointed by Bishop Davis, Missionary resident in this city. Upon the organization of the movement which began in St. Luke's Parish, the present Bishop renewed the appointment. I have acted in all my work wholly within the Canons of the Church, and with the advice of the Bishop. The Parish is incorporated under the general statutes of the State, but has not had a very animated existence in its corporate capacity. The Bishop has visited the Parish twice and has confirmed in all five persons. There have been eight infant Baptisms, and one adult. The number of families now attached to St. Luke's by some definite and permanent tie, cannot be less than fifty, though the attachment is not in all cases through the leading members of the family, except in about twenty instances. There are twenty-five communicants. The leading and most characteristic feature of the Parish has been its Sunday-school, composed of about seventy-five children ; regular attendance of forty-five ; seven teachers and librarian ; the library has two hun-

dred and twenty volumes. I have also a Postulant for Orders in the Parish, a young man who is at present in the South Carolina University and one of the beneficiaries of the State—a most promising young man, good scholar, and has the entire management of the Sunday-school, together with the chief part of the Parochial work, as my duties in the University are too confining to allow of my visiting the people with any degree of regularity. The annual Christmas festival of the Parish was held on Epiphany of this year. We had with us on that occasion, the assistant of Trinity Parish (the Rev. Mr. Stringfellow), who expressed his entire sympathy with our work, and gratification at the progress we were making, and was especially delighted, as were all present, with the excellent singing of the children. Collections are taken at each morning Service. Six hundred (\$600) dollars has been raised toward building a church. These details indicate, I think, a good degree of progress; of course they cannot show the depth of the work.

The people are of the better class of Colored People, but are not possessed of much money—at present they are suffering severely from the financial difficulties of the State—and can give but little. I am striving to lay a good strong foundation for Church work among this people in Columbia, and pray God to bless the efforts we are making toward building up His Kingdom in this city and in the hearts of men.

I wish, if you can come South this winter, you could come here and give us the benefit of your advice and counsel, and encourage us by your presence and the interest, of which you will thus assure us, of the Commission.

FRANKLIN STREET HIGH SCHOOL, CHARLESTON.

MISS C. A. DAWSON.

THE hearty interest taken in our work by our friends does us infinite service, and cheers us up wonderfully. In the past month we have received from some kind ladies in Philadelphia a large box of new and valuable clothing; and another from Germantown, filled with most acceptable articles, and which we heartily enjoyed distributing among our scholars, who looked as pleased and grateful as possible, while a few wondered why the ladies should do so much for children so far from them, and who they had never even seen. I think that had they been with us, and seen the delight with which the warm garments were received, they would have felt repaid in some degree for their trouble—and *we* were quite as glad as the children were. *More* so, may be.

We have a full school at present, the mild winter has saved us an amount of worry, and now that spring seems to have fairly set in, I think we will be free from the usual annoyance of absent pupils, pleading cold and damp as excuses for irregularity, and end the year as pleasantly as we began it.

MISS E. P. JOHNSTONE.

I HAVE had a very pleasant month, with a full class nearly every day, and on the whole very nice lessons. I have two or three boys in the class who have said their "History" lesson beautifully, three or four paragraphs (which was voluntary on their part, as I never give them such a long lesson) perfect, without the slightest hesitation. I have sometimes wished that any one else than myself held the book, just to prove how nicely they can learn when they choose. I intend very soon to promote a good many from my "Third Reader" into the "Fourth." I had a test lesson given them the other day, which caused some excitement as to who would be promoted; the majority of them succeeded, a few failed. We have had two splendid boxes sent us within a month, and I really did feel happy and thankful for the privilege God had bestowed upon me of distributing among my scholars such nice, comfortable clothing, which I am unable to give them myself, but only too glad to bestow from the noble generosity of our friends in Pennsylvania. Several of my large scholars wrote for their week's composition, nice little letters of thanks, one of them quoting the words of our Blessed Lord "He that giveth to the poor lendeth to the LORD." I pray God may return seven-fold to the donors.

ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for February, 1876

CONNECTICUT.		CENTRAL PENNSYLVANIA.	
<i>Brandford</i> —Trinity.....	8 61	B.....	5 00 5 00
<i>Litchfield</i> —St. Michael's.....	10 00	DELAWARE.	
<i>New Haven</i> —Trinity Home, E. M. G.....	5 00 23 61	<i>Delaware City</i> —Christ Ch.....	3 00
MASSACHUSETTS.		<i>Dover</i> —Christ Ch.....	5 00 8 00
<i>Haverhill</i> —Trinity Ch.....	6 50	MARYLAND.	
<i>Taunton</i> —St. Thomas.....	118 50 125 00	<i>Baltimore</i> —St. Barnabas.....	70 20
NEW YORK.		<i>Howard and Anne Arundel Cos.</i>	
<i>New Rochelle</i> —W.....	5 00	—Trinity Parish.....	24 07 94 27
<i>New York</i> —St. Clements.....	25 25	NORTH CAROLINA.	
<i>Sing Sing</i> —St. Paul's, A. B. P.....	50 30 75	<i>Lenox</i> —St. James'.....	1 00 1 00
LONG ISLAND.		ILLINOIS.	
<i>Brooklyn</i> —S. C. M., through Woman's Auxiliary.....	5 00	<i>Algonquin</i> —L. T.....	3 00
<i>Newton</i> —St. James'.....	27 75	<i>Freeport</i> —Zion Ch.....	2 25 5 25
<i>Brooklyn</i> —Holy Trinity, A Friend.....	45 00	SOUTHERN OHIO.	
<i>Maspeth</i> —St. Saviour.....	126 50 204 25	<i>Cincinnati</i> —St. John's Ch., Bible Class.....	10 00
NORTHERN NEW JERSEY.		<i>Worthington</i> —Add'l.....	1 00
<i>Bergen Point</i> —Through Woman's Ass'n, for salary of Rev. W. H. Wilson, M. A. II., \$10; M. S. S. S., \$5; M. H. T., \$1; S. C. C., \$1.....	40 56 40 56	<i>Ironton</i> —Christ Ch., M. C. B.....	3 00 14 00
PENNSYLVANIA.		MICHIGAN.	
<i>Germantown</i> —St. Luke's.....	37 50	<i>Detroit</i> —St. John's Ch.....	70 21 70 21
<i>West Philadelphia</i> —St. Andrews'.....	4 60	IOWA.	
<i>Phila. Co., Lower Dublin</i> —All Saints'.....	36 35	<i>Keokuk</i> —Mrs. O. P. McD.....	10 00 10 00
<i>Philadelphia</i> —C. A. C., for Ch. at Key West.....	2 00	WISCONSIN.	
<i>Kennington</i> —E. D. & W. B.....	50 98 95	<i>Oneida</i> —Hobart Ch.....	50 50
		KANSAS.	
		<i>Chatauqua Co.</i> —Cedar Vale Mission.....	5 00 5 00
		Amount previously acknowledged...	
		Total.....	

SUPPLIES—1 package of reading matter, from St. John's Ch., Stockport, Diocese of Albany. Mrs. E. Ancrum, acting Principal of the High School at Charleston, would gratefully acknowledge the receipt of a valuable box, from Mrs. Hodge, the President of the Woman's Auxiliary Society of Philadelphia. Also, receipt of a box from the Ladies of St. Peter's Ch., Germantown, Pa.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,
SECRETARY OF THE WOMAN'S AUXILIARY,
21 Bible House, New York City.

APPEAL FOR A CHURCH HOSPITAL IN JACKSONVILLE, FLORIDA.

YEAR by year from all parts of the country invalids go down to Florida for the purpose of regaining their health. Among them are many of our own Church people, Clergy and laity, rich and poor, all of whom, coming to a strange place, must feel the need of Churchly ministration and care.

That these should be provided is obvious, and how they should be provided is a subject that commands our serious consideration. It is not to be supposed that the one struggling parish in Jacksonville can maintain itself, and give material aid, beside, to the crowds of needy sufferers who throng the city in the winter months. It is foolish to suppose that boarding-house and hotel keepers should take an interest in and maintain those who come poor and weak to their doors, when they can receive pleasure-seekers in their stead. Who then shall give the strangers a home in the strange land?

It remains, we think, with the Church throughout the country to help her children, suffering from disease. It is for her to provide a home for them, where they can have the kind care and good nursing that their state requires, and where they may pay or not according to their ability.

A hospital building can be erected for *five thousand dollars*, and it is purposed that the women of the Church shall raise this sum by personal efforts and solicitations. When once it is raised, the work will be done and the case met so far as the general Church is concerned. The parish at Jacksonville will continue the good work, and make full and worthy use of the means provided for it.

They ask for help not for themselves, but for us—for our Clergy who can barely afford to leave their parish work and their homes, for our laity who pinch and save and spend, hoping to gain their health.

The pleasure-seekers who mingle with them do not give them help. We hope that this appeal will reach some among them and awaken them to a sense of their duty in this regard; for to them and to us, whom God has blessed with health and strength at home, it remains to give this little aid to those who are in need.

[*Extracts from Appeal and Letters of Rev. R. H. Weller, Rector of St. John's Church, Jacksonville, Florida.*]

WE need a Church Hospital for invalids. It would be a great mercy to many sufferers. Even the *wealthy* must suffer, if left to the mercy of hotels and boarding-houses. But what of the *poor*?

Many, year after year, seek this climate, as a last resort, for health, who, having little means, and not improving, are left helpless in a strange land. Such, especially when of our own fold, must be decently cared for. It is easy to see how heavily this duty must press on a community without wealth, and struggling for its own maintenance. For the relief of this class we have always done up to, and beyond, the measure of our ability. A suitable building for a Church Hospital would be a noble charity and do a great work in CHRIST's blessed Name, for the suffering. But who will build it? We are entirely unable—but when built, we can sustain it, and, in time, make it self-supporting.

The establishment and fostering of the work here is a duty of the whole Church; for here her children, many of them suffering, are gathered from every Diocese. Her honor is involved in being fitly represented, and our people ought to know it. Communicants from *twenty-nine* Dioceses have been present at *one* Service in St. John's, Jacksonville.

For *local* work we make no appeal. This work is one of general interest. You know it is not asking for help for ourselves, but for the suffering sick from the North.

It would be unfeeling if I did not say something in behalf of my brethren the Clergy. Sometimes their throats and lungs give way, unfitting them temporarily for their charge. Ought not our parishes in the North, in duty to themselves and their Pastors, to provide a place for them in which to recuperate their health, where they shall have a right to be—and be on no man's charity?

To accomplish all this we must enlist the prayerful sympathies and contributions of our brethren in the common faith, and so this statement is committed to the prayers and alms of the faithful in CHRIST; with the earnest entreaty that the Good LORD will give it a fruitful response, to the glory of His great Name and in blessing upon the hearts of the helpers.

The work of the Rev. Mr. Weller is warmly commended by the Rt. Revs., the Bishops of Florida and Minnesota and the Lord Bishop of Huron, the Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee, the Rev. Dr. Watson of St. James', Wilmington, N. C., the Rev. Dr. Clark of Hartford, Conn., the Rev. C. W. Rankin of St. Luke's, Baltimore, the Rev. W. R. Watkins of the Epiphany, Washington, the

Rev. Dr. Yarnall of St. Mary's, Philadelphia, and the Revs. Dr. Dix, Dr. Haight, Dr. Swope, and Mr. Olmstead of Trinity Parish, New York City.

The women of the Church purpose making special and personal efforts to raise the amount (\$5,000) necessary to establish a Church Hospital under Rev. Mr. Weller's care.

Subscriptions may be sent to the Rev. Dr. Twing, 22 Bible House, New York, and will be paid into the Treasury of the Domestic Committee, to be held till the full *five thousand dollars* is secured, and until arrangements satisfactory to the Committee are made for the building. These subscriptions will be acknowledged monthly in THE SPIRIT OF MISSIONS.

LETTER FROM A DOMESTIC MISSIONARY.

ASTORIA, OREGON, *Feb. 2, 1876.*

DEAR MADAM: The following items concerning this Mission may be of interest to your Association.

This place was first established in 1811, by John Jacob Astor's Fur Company. Washington Irving has given it a world-wide reputation by his interesting book called "Astoria." Then it was an Indian village, and so continued for nearly fifty years. Now there is scarcely an Indian to be seen. Nothing was ever done to civilize them, and having learned the vices of the white people, they were rapidly mown down by disease and intemperance. There are now about twelve hundred white people here and five hundred Chinese. Where the church now stands was not many years ago a dense forest, which was utilized by the Indians as a depository for their dead. They placed the bodies in canoes and lodged them in the boughs of those forest trees. In 1864, when this Mission was first established, there were about two hundred and fifty inhabitants. Even then Bishop Scott, the first Bishop of Oregon, was impressed with the future importance of the place, and decided to locate a Missionary here, and the lot fell to your humble servant, greatly against his wishes. I have lived long enough to see the wisdom of the Bishop's decision. It has however been a very difficult field to work, but from the first we have been gradually making headway. When I came here there were but two communicants in the place, and they young girls. We have had to get everything necessary for carrying on the work, and, with the exception of about \$400, the people of the place have furnished the means, besides assisting in the Missionary's support. We have a neat church well furnished, an organ worth \$400, and all other things necessary for carrying on a prosperous Mission; also a parish schoolhouse which is out of debt, as is all the other church property.

The majority of the inhabitants are what would be called plain people. They came here mostly from the Western States, and nearly all of

them were without means when they arrived. They had just enough to bring them across the Plains. We had last year what, for this country, would be called a large immigration, but the people came mostly from the grasshopper districts, and, as a rule, were extremely poor. Such are the people we have to work with, and but few of them ever heard of the Episcopal Church. I should also add that a large number of them were foreigners, unacquainted with our language. It is not with the adults that we expect to accomplish much, but with their children. Oregon has forty thousand children, and it is with these we are mainly working. In this Mission we have a Sunday-school of nearly one hundred children, most of whom are attached to the Church. These will be the future Churchmen and Churchwomen of Oregon. The work of the Church here is mostly educational, and we must not look for results of any great magnitude for five or ten years hence. When Bishop Scott came to Oregon, upwards of twenty years ago, he found only twenty-six communicants in the whole State, now there are more than that number in this Mission alone. The results of the labors of the few Missionaries in this remote field are amazing, all things considered; and although we were one of the last of the religious bodies to enter this field, we are now numerically up with any of them, except the Methodists, and they are but a little ahead, although they had twenty-five years the start of us. In educational work, however, I think we surpass even them.

Your Society, I can assure you, has been a great benefit to the Missionaries of this Coast. You will never know in this world the amount of good you have done. I verily believe, if your Society never had had an existence, Oregon would not have nearly as many Missionaries to work in her difficult field as she now has. It is a comfort and a stimulus to know and feel that others are caring for you; and the consciousness that the work is the MASTER'S, encourages the Missionary to persevere, to labor on though he sees but little fruit, to trust in Providence though constantly straightened in circumstances, and to use every gift and power he possesses to win souls to CHRIST, though infidelity and indifference prevail all around. Blessed SAVIOUR, give us more faith and patience, and more love for a perishing world! Help us to do what little good we can while here, and then when we stand before Thee in the Great Day we shall not be ashamed!

The appropriation of the Board of Missions to this Station is \$350—equal to about \$300 in coin, the circulating medium on the Coast. It takes about one-half of this to pay house rent. We are about to try and prevent this expenditure by building a parsonage. We have secured a beautiful town lot on the exact spot where Astor's Fur Company built their fort as a protection against the Indians. But how we are to build, we know not. We have not a cent to build with, and we do not know where it is to come from. If some one would give us \$500 to start

with, we believe we could raise the balance. Many such gifts have been given to Nebraska and Colorado. Has Oregon no friend that will aid her to secure homes for her Clergy? But, as we said, we are going to build, and we believe that He Who multiplied the loaves and fishes will provide the means. Co-workers with Him, here is your opportunity.

Perhaps you do not know that this is the wettest spot in the United States. We average only one hundred fair days and but thirty cloudless days in the year. Hence you will not wonder when I tell you that my people are subject to what are commonly called "the blues." Occasionally the Missionary has the same disorder, but one of your "blank forms," or what is still better the actual receipt of a "box" is an infallible cure. Think of a hundred consecutive days of rain, and not a Clergyman within a hundred and ten miles! Often have I been asked, "How do you endure it?" To which I make all kinds of replies; none of which, I presume, are very satisfactory to the interrogators. But the grace of God supplies strength sufficient to the day.

Not many years hence Astoria will be a large town; then the Church will be able to walk alone and to lend a helping hand to others in their infancy.

A MISSIONARY'S SCHOOL.

ST. PAUL'S SCHOOL FOR GIRLS,

WALLA WALLA, W. T., *January 7, 1876.*

MY DEAR MISS EMERY: Every rose has its thorn, and even the rose-strewn path of a Missionary has a few sharp points, and I find that where the roses lie thickest there the most thorns are also found.

I have been praying and working for more pupils for the school, and now three more have come, and we have seventeen boarders, and I am at my wit's end as to how they shall be provided for. No beds, bedding or toilet articles! So I gave up my own bed, and the teachers contributed some of theirs, and together we have made them comfortable; but the teachers have to supply the lack of blankets with dresses spread over them, and I have been sleeping during the coldest weather we have had, on a lounge, without sheets, pillows or covering, except a lap-blanket and a Missionary's slender wardrobe spread over me. This is bad enough, but application has been made for another boarder, and I fear she would not be content with my accommodation, and I—whither shall I go?

This is a plain statement of facts, and I really think it is too bad. I never have received a cent of Missionary stipend or assistance for myself from any one, excepting my own people among whom I labor. I do not receive any salary, not even my board, from the school, but pay for my board the same that I would have to pay at a boarding-house. The school is conducted with the most rigid economy, the teachers receiving

small salaries, much of the household work being performed by the girls, and both furniture and food being of the plainest description. It is open to every race and color, Whites, Indians and Negroes, all being represented among its pupils.

Its land, buildings and furniture have cost only \$8,600, and of this only \$5,000 have been contributed from the East. With seventeen boarders, and withal *seventy pupils*, it is doing a work of no mean importance for CHRIST and the Church ; and yet I shall either have to run the school deeper in debt to provide for each new girl who comes, or refuse to receive any more, unless I can have more help from the East.

I cannot run into debt any more, for to-day we owe \$4,000 ; and I cannot find it in my heart to refuse any who apply, knowing as I do, that very many through this country have never read a word in the Bible, or offered up a prayer, and that some have come to us *literal* heathen, both Whites and Indians, and have become earnest Christian girls through the influence of the school.

It costs to provide for each girl \$59.25, for every thing is very high here.

A pine bedstead, narrow.....	\$5 50
A pine washstand with three drawers for clothing.....	8 50
Chair with raw-hide bottom.....	1 50
Small glass.....	1 00
Washbowl and pitcher.....	3 75
Tin slop bucket.....	1 25
Straw tick, filled.....	2 50
Wool matrass.....	7 50
Pillow.....	2 00
3 sheets.....	4 00
2 pillow cases.....	1 25
1 blanket.....	4 00
2 comfortables.....	9 00
2 white spreads.....	4 00
4 towels.....	1 50
2 stand covers.....	75
2 curtains for door.....	75
Curtain to cover clothing.....	50
	\$59 25

Some of our bedding is borrowed. For what pupils we have and what we may reasonably expect within the year, we need enough bedding for twelve beds,* towels, curtains, napkins, etc.—we haven't enough of anything, not even teaspoons, some of us having to use large spoons in our tea. We need a dozen plated teaspoons.

To the friends who have given us what we have and made us what we are, I give my heart-felt thanks, and I pray both them and others to remember this winter those of us who haven't enough bedding to keep us warm.

Yours truly,

L. H. WELLS.